

PARALLEL

OR, A Short
DISCOURSE

Between the ~~1542. 75.~~

ROMAN and REFORMED
CHURCHES;

WITH ~~Syn~~ 67.20

A Plain and Easie Resolution of doubts

ALL WHICH

Are sufficiently proved, and instructed to
all Impartial Readers by Scripture and Reason.
By him who hath not a little insight and
knowledge of both Religions.

Lately acquired by the solitary Labours of

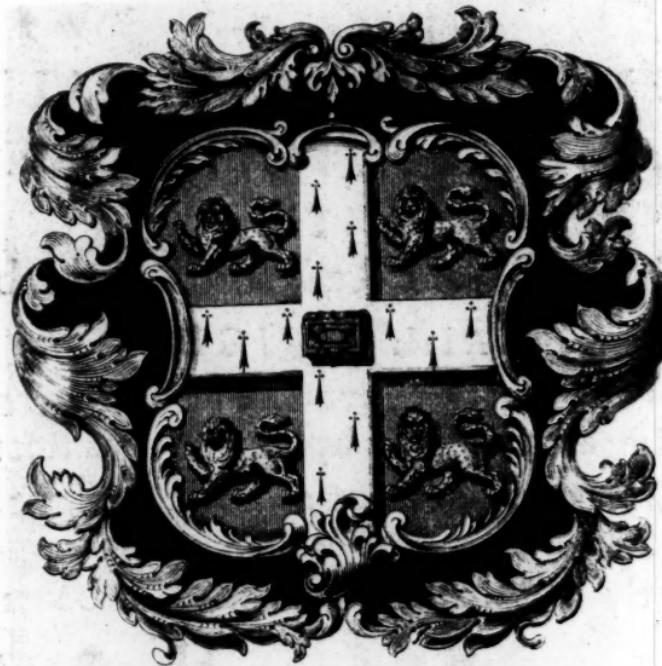
Robt Hume

Whereunto is added by way
Post-script, a Comparison betwixt
the Popish and heathen Gentile-gods.

LONDON,

Printed for the Author, 1675.

H[ume's] (R[obert]) Parallels between the Roman and R[afael]m[an].



Academiae Cantabrigiensis
Liber.

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The Epistle DEDICATORY.

Although I might recommend this small piece to persons far more popular in the worlds eye, yet I have rather chosen to commit the protection thereof to all in general of the Reformed Churches in *England*, then to any in particular, desiring them to countenance, protect, and esteem it, as it deserves ; hoping nothing shall be found herein to prevent their defence and patronage : I know the largeness of minde in all such as profess Christ in purity and zeal, are full of wisdom, bounty and courage to protect it, especially seeing I present to them rather to take pattern of their goodness and vertues, then to make a purchase of their praises ; that so in spite of all its popish enemies, who seem to strike at the devil, and hit Christ in his saints, it may be the more acceptable for its worthy and vertuous god-fathers : I know I need not beg excuse for omitting praise or applause to you my friends, hough you well deserve it, for I hate any thing that's stuff with flattery, and so do you : I have no cause to doubt your protection in this or any thing else that may discover idolatry and advance reformation, which hath been my chiefest aim in these my labours, tot in the least fearing the high threats or danger from the adverse party ; and I hope that my scope or path will be found very plain, which is needful in so censurable a business as is the matter in hand, especially

The Epistle Dedicatory.

in England at this day : I confess that any might have published these sort of Parallels, or vindication of the Reformed Churches better then I, had they no wanted will to do it, for my judgement is slender and the work though small, yet it is very great; and yet not so great, as needful in this age : if any defect be found in it, I have humility to crave pardon for them, and hope they are the more excusable, because the glory of God and good of Reformation is my only aim, and the benefit of Gods people my only end. As for Religion in this our Nation, I shall not meddle with it, but will rather hope for a good issue to those that suffer for conscience sake : If I get malice for these lines, I shall neither value it, nor wonder at it; for it has been always so of old : I must be brief because I know it is acceptable to most of you : shall account your kinde acceptance of these my small labours no small enjoyment ; I have been very presumptuous in craving so high a patronage, wherefore to mend that fault, I will in all humility offer this as a sacrifice of love to you, and of zeal to the truth which shall be the principle and resolution of,

Your faithful friend till death

R

H.

To the READER.

Courteous Reader,

THOU hast in this little Book, contained in 13. small Chapters, the form, practise and frame of the Church of Rome, fully, truly, and impartially set out, with some Parallels be-wixt the Roman and Reformed Churches: I had not ventured on this task, but that I met with a small piece, set out by a Jesuite, printed in Holland, and never yet answered by any, the which being so full of falsity and scandal against the Reformed Churches, and of damnable Idolatry in the Roman Church, bid under false terms and quaint language, that I could not forbear any longer, the unmasking and making known that bidden and mysterious riddle, of which the Church of Rome is full: I hope I shall not be the worse accepted by sober and religious persons, for taking a view of, and recommending to the world some choice observations of the Church of Romes flaggering practices: I confess my solitary life gives me a better apprehension to discover errors than to amend them: if these lines prove any ways dis-acceptable to Church or State, I am not resolved to remain an obstinate heretick, but rather to cast it at the feet of the same authority that providence hath put me under; and this I hope will fully satisfy the sober and impartial Reader, and as for critical fools or cloister book-worms who do frequently make it their busines to conceal the truth, as
also

To the Reader.

also the true intent and meaning of innocent autho^rs,
by their hard censures, accounting nothing current
coin except that which they esteem themselves ; I say,
for such I value not ; for I have read and been often
taught, that the high-way to the paradise of peace and
honour, lies through the purgatory of censures, which all
must expect to encounter with that steers contrary to the
Church of Rome at this day : the smell of truth and
Reformation, being become very hatefull to many of
this age ; however let it happen as it may, I have gotten
some profit thereby ; and whatever my profit or knowledg
hath been, I wish the sober and impartial reader as
much, desiring that so long as I live, I may be instru-
mental for Gods glory and your good, which is the reso-
lution and earnest desire of him, who is a true friend
to reformation and purity of religion, an enemy to no-
thing but sin, a friend to all Gods creation ; and for a
further confirmation and testimony hereof, I will sub-
scibe my self,

Thine and my Countries servant,
in all Christian duty,

R. H. M^{rs}

PARALLELS,



PARALLELS,

Or, A Short Discourse betwixt the
Roman and Reformed Churches, with
some Errours of the Papists or Roman
Church, Discovered.

CHAP. I.

*Of the difference between the Roman and the
Reformed Churches.*

The first difference betwixt the Roman and Reformed Churches is in that the Priests of the Roman Church do hood-wink and blindefold the people in their Religion, and make it their busines and great designe to keep them still in ignorance, affirmyng, that policy in the Church, and ignorance in the people are the best ingredients in Religion; for this end, and the better to accomplish their design and rade, they suffer not the people to reade the holy Scriptures, except so much as they pick, cull, and translate for them. 2ly, The Pope and Roman Church to patch up Masses, Litanies, Liturgies, and other ceremonies for the people, in a language which the people do not, nor are not suffered to understand, a-

mazing the poor ignorant betrayed souls with outward ornaments, to ties, and heaps of ceremonies, which their Priests perfwade them to believe on pain of damnation ; now when once this belief takes effect upon the people, it is no hard matter to make them do what the Church or Pope pleaseth.

The Second difference is, that the Pastors or Ministers of the Reformed Churches fully purged from popery, conceal nothing from the people, exhorting them to reade the Scriptures, endeavouring fully to instruct them therein ; they strive not to please the sight or fancy, they ordain but few ceremonies ; nay, Churches fully purged from Popery ordain none at all ; they take great pains in opening and expounding the Word of God, and instructing the people therein : they have published the Greek and Hebrew Translations of the Bible, and translated it into the Vulgar tongues ; they have been the only Authors of making the Bible known to the people of France, and other Nations, 2ly, The Reformed Churches submit themselves to be judged by the word of God, but the Papist or Roman Church will be Judges of the word of God themselves, and of the peoples consciences to boot ; the Reformed Churches submit themselves to be judged and ruled, but the Roman Church will judge and rule all, maintaining, that the Roman Church is absolute judge in all doubts in faith throughout the world. 3ly, They say, their Church cannot erre, so that it is most evident, that the Popish and Roman Church is both Judge and party. 4ly,

The Reformed Churches take and receive the writings of the prophets and Apostles contained in the Scripture as the sole and only rule of their faith or external worship , but the Pope or Roman Church makes the unwritten word (as they call it) the rule of their faith , which the people are not to know , but as the Pope and his Priests dictates to them , suitable to the present occasions and policy of the Pope , and so makes a great and profitable advantage of the peoples ignorance .

Thirdly , The Reformed Religion makes it their only work to humble man , and to exalt and glorifie God , but the Papist or Roman Church labour what in them lies , to advance and improve the perfection of man , and to diminish the glory of God . 2/y , The Reformed Churches labour to divest the natural and unregenerate man of all power and ability in himself , rejecting all merits , except the wrath of God for sin , and denying that man is able of himself to satisfie Gods justice , assuring the people , that salvation consists in the free-grace of God in Christ Jesus . 3/y , The Reformed Churches receive no merits but the merits of Christ , no purgation but his blood , nor any other satisfies satisfaction but his obedience ; but the papist or Roman Church exalts & prefers mans natural vertues , giving man to Infidels the merits of congruity , and to the faithful the merits of dignity , affirming that their Religion makes and enables man to pay and satisfie the justice Pope of God by penance , nor only in this life but in purgatory also . 4/y , they affirm , that man may be more perfect

fect and righteous then God commands him in the Law, which the Papists call works of super-errogation, by which they make salvation by Christ to be no free gift of God.

Fourthly, The Reformed Churches pleade and prove all they say by nothing but Scriptures, but the Papist or Roman Church pleade and prove all they say by traditions : 2ly, The Reformed Churches receives the Scriptures as the only sovereign rule and judge, but the Papist gives the judgement wholly to the Church, and Pope, who, as they alledge, do authorize the Scriptures, and say, that the mouth of the Church doth determine all differences, which they ~~in~~ strive to prove by unwritten traditions : 3ly, The Reformed Churches takes the words as they are left by Christ and his Apostles, *this is my body, the bread which we break is the Communion of the body of Christ,* which the Reformed Churches take in remembrance of him ; but the Roman Church say, that they do sacrifice really the body of Christ for the living and the dead : *Peter said, there are two swords,* which the Roman Church say, is the Popes spiritual and temporal swords, all which they prove from unwritten traditions, and not from Scripture.

Fifthly, the Reformed Churches have no rules amongst them which teach men vices, but the Roman Church have many rules, laws, and ceremonies which teach and instruct men in vices and disobedience to God ; viz. the edict or rule of *Constance*, which faith, *keep no faith with heretics* ; which the papists

Papists well observe : 2ly, such is the popes practise in dispensing with oaths, vows and perjuries. 3ly, his dispensing with the disobedience of children to parents, by harbouring them in Monasteries, without parents consent. 4ly, his allowing publick stews, from whence he has large tribute : 5ly, his allowing the revolt of subjects from their Kings, when he is pleased to dispence with their oaths of allegiance ; 6ly, such is the taxes of the Popes chancery, which gives absolution for every sin at a certain price : Lastly, all the sins against the pope and Church of *Rome*, are higher prized in the Popes chancery, than the sins against God ; this is an undeniable truth : now these are not only bad actions which may by chance creep into a good Religion, but they are such damnable laws, rules and practises, which cannot stand with the rules of Christ or doctrine of salvation ; and this mischief is not only in their actions, but in their laws also.

Sixthly, The Reformed Churches teach assurance of salvation by the bloud of Christ to the people, but the Roman Church teach the people to doubt, telling them, that it is a great temerity, for any to assure himself of Salvation in this life, whereupon they induce poor souls to die in doubt, calling God father, yet doubting whether they be his children or not.

Seventhly, The Reformed Churches place the office of prayer in faith grounded upon Gods promises, but the Papist or Roman Church ties the virtue of prayer to set numbers, and repetition of the same words

words by tale, and in words which the sayer understandes not himself; and if one *pater-noster*, or *ave-mary* be left unsaid, and the number appointed by the Church be not compleat, then all the merit of that praier is void, and of no effect.

Eighthly, The Reformed Churches labour in their Sacrament of the supper, to raise and lift up the heart of man in thankfulness to God and Christ his saviour; but the Roman Church do all they can to debase Christ by bringing him to the hand of man in a wafer, and sometimes it happens, that the silly mouse eats him, as it was at the *havana*, in the time of Mr *Thomas Gage*. 2ly, the Reformed Ministers have a warrant or vocation instituted by the word of God, which makes mention of pastors, Ministers, elders and deacons, but the priests of the Roman Church have no warrant or vocation, neither can they prove any from the Scriptures, Christ or his Apostles, for what they do: The Reformed Churches say, when God speaks, there needs no humane invention, witness, or authority to confirm it, and that all things ought to be tried by the touchstone of Gods revealed will, but the Roman Church says, it ought to be tried only by the Church of *Rome*, whereof the pope is the head-dictator, judge, and party.

Ninthly, that of the Bible which the Roman Church does retain, is falsely translated, in very many places, especially in things relating to ceremony and adoration, as in *Heb. 2. 21.* the Reformed Churches Bible says, that *Jacob worshiped God, leaning*

ing on the end of his staff, but the Papists bible says, that Jacob worshiped the end of his staff, purposely to set up the worship and adoration of creatures. In Psal. 98. David says, worship towards his footstool, but the Papists bible says worship his footstool : Christ giving the cup, says this is the new testament in my bloud, which is shed for you, but the Papists bible says, which shall be shed for you, fearing lest the people should think, that Christ spoke of the shedding his Sacramental bloud. Gen. 3. 15. God said, the seed of the woman shall bruise the serpents head, but the Papists bible says, the woman shall bruise the serpents head; attributing that to the Virgin Mary which is due to Christ alone.

Tenthly, to establish the distrust of mans salvation, the papists bible says, Eccl. 9. 1. man knows not whether he be worthy of love or hatred ; but all things are left in uncertainty for time to come ; but the real and true translation is this, as it is given from all Reformed Churches, no man knows either loves or hatred by all that is before him. 3ly to ground merits upon works, the pope grossly corrupts Heb. 13. 16. This is also for the same end they corrupt Rom. 11. 6. with thousands of other places which I might name, to prove that Melchisedec sacrificed bread and wine, than they bring Gen. 14. 18. which they also corrupt. 3ly, saul says Eph. 5. by way of union with Christ and his Church, that Marriage is a great mystery, or secret, but the Popes bible, hath it thus, viz. this is a great Sacrament, and hereupon the Church of Rome and

and others takes from the civil Magistrate the cognisance of all matrimonial causes ; I might number thousands, nay millions of vast differences more betwixt the Roman and Reformed Churches, which for brevity sake I shall omit : the Bishop of Rochester and S. Andrews, said anno 1618. at the great convocation, *that if it were not for Idolatry and some small errors of the Roman Church, we might meet them half way* : but when the Reader and I have seriously considered the vast difference there is, with the damnable doctrines of the Church of *Rome*, differing from the reformed Churches, nay, from Christ and his Apostles, instructed in this little book, I hope we shall let the said two Bishops and their successors meet the Church of *Rome* alone, and shall conclude this chapter, with, *God preserve England, from the yoke and damnable doctrines of the Church of Rome.*

C H A P. II.

Of the power which the Pope hath ingrossed and pretends to have over all Churches.

ALL the popes of *Rome* pretend themselves to be the real successors of the Apostles Peter, not only as bishops, but as head of the Universal Church, which he extends to the dishonouring of kings, giving and taking away of kingdoms, dispensing with vows and oaths of all sorts, absolving of subjects from all allegiance ; he canonizeth what saints he will, and blots them out again at his pleasure ; he gives laws

laws to the Universal Church ; he remits all sins in the quality of a Judge, except what are committed against himself ; he fetches souls out of purgatory at his pleasure ; he judges all difference in religion without any appeal, boasting that he cannot erre in faith or judgment : hereby stiling himself God on earth, the Churches spouse, divine majesty, &c. nay he causes Emperors and kings to kiss his toe, and his stirrup, who admire, adore and worship him with religious adoration as Gods vicar on earth : I have with great deliberation read all Peters Epistles, and the whole bible, and without presumption can say, that I have seriously considered them, and compared them to the Popes bulls, but I could never finde any equality or proportion at all betwixt them, neither can I finde any where the pope to be successor to Peter, as he alleges he is, except it be in denying his master, instead of three times, three thousand times.

Secondly, there is no mention made by Peter, nor in the whole bible, of his power or superiority, neither is there one syllable of Peters being Universal head of the Church ; it had been very strange that Peter should have writ so many Epistles to his subjects, and never to speak in the terms of a sovereign : you shall see the just contrary in Luk. 22 in these words, *the kings of the earth*, saith Christ to his Apostles, *rule over you*, but it shall not be so with you or amongst you. aliy, the same power which Christ givest to Peter, 1 Cor. 10. 4. and 1 Pet. 2. he else where

where gives to the rest of the Apostles, as in Mat. 18. 18. and in John 20. 23. as also Epb. 2. all the Apostles are joyned together in the foundation of the Church.

Thirdly, if the Apostles had known that Christ had given any headship or power to Peter above the rest, they would not have contested afterwards, for preheminence, as they did in Luk. 22. being the day before the suffering of Christ : for Paul says, that *the preaching of the Gospel to the uncircumcized was committed to him*, and that *of the circumcision was committed to Peter*, thus they divided the pains betwixt them ; it was Pauls part to preach to the Gentiles, and Peters part to preach to the Jews : nay further, Paul says in Gal. 2. that *there was no difference between him and the most eminent Apostles*, which clears, that he was not subject to Peter. Christ thought it necessary to make them all equal, lest they should dispute or contend for power or jurisdiction ; and to shew us that no one Minister of the Gospel hath power over his brethren , but many hath power over one, to censure him for his miscarriage if any be ; as also that many ministers have power over one Church, but not one over many Churches, nay further, Paul places James in the front before Peter, in these words, *James, Cephas, and John*, which are esteemed the arch-pillars, &c. also in Job. 1. Andrew is placed before Peter, as Acts 8. the rest of the Apostles sent Peter and John to preach in Samaria ; surely it had been very absurd for five or six Bishops (being assembled)

assembled) to send the pope to preach in Samaria
 But suppose we should grant, that Peter was the
 head of the rest of the Apostles, as we cannot do, yet
 what makes the Pope of Rome; it is said that Peter
 died at Rome, which is very doubtful ; and might be
 made out by probability that he was never there; but
 suppose he was, by the same reason the bishop or
 patriarch of Jerusalem may be said to be the head of
 the Church, because Christ who was greater then Pe-
 ter died there : in short, I challenge the pope and all
 the Papists in the world , to shew me one syllable in
 the revealed will and word of God, wherein Peter
 left or appointed any successors in his Apostleship
 or headship of the Church , as the pope calls it, or
 where any other of the Apostles left or appointed
 any successor ; surely who Peter died, it should have
 been that excellent Apostle John, whom Jesus loved,
 that should have succeeded Peter rather then Linus,
 the servant and disciple of Paul, from whom the
 Popes begin their account and Chronology. It is ob-
 jected by the Roman Church, that Christ said three
 times to Peter, feed my sheep, but that doth not prove
 that Christ created him universal head of the Church,
 for he said not to Peter, feed my sheep alone, feed
 them like a king or Pope, but feed my sheep in humili-
 lity and good example ; the same charge of feeding is
 in effect given to all pastors and ministers in Act.
 20. where Paul saith unto them, the holy ghost hath
 ordained you pastors to feed the Church of God which he
 hath purchased with his blood; and in 1 Pet. feed the

flock that is committed to you. 2ly, it's remarkable, that Christ spake to *Peter* alone, to feed his sheep, because he alone denied him; he that had fallen, had need to be readmitted to his former place, and therefore Christ said three times, *feed my sheep*, because three times he denied him: *Peter* indeed may be said to exceed all the rest of the Apostles in age, zeal, eloquence and efficacy of miracles, but no way superior in power or headship over the rest. It is most evident in the histories of Popes, that formerly the people of *Rome* chose their Bishop or pope, which makes it most evident, that in those times which was long after *Peter*, the pope or Bishop of *Rome* was called and chosen by a private election, and had then no headship over the Church, at least universal headship; surely the people of *Rome* had no power to choose an universal head of the Church for all the world; I wonder who gave the people of *Rome* power to constitute *Linas*, *Pauls* servant, above all the rest of the Apostles? Nay further, suppose that *Peter* had been absolute monarch of the Church, and resident at *Rome*, as he never was, and resigned his office to the bishop of *Rome*, as he never did, yet the pope has left his headship over the Church, by becoming a bloody and temporal monarch, having so fil'd his cofers with bribes and extortions for Indulgences, pardons and others, that kings are poor in respect of him: and as for the doctrine of the papists or Roman Church, the following Chapter shall prove, that it is expressly contrary

to the doctrine of Christ and his Apostles : and to
 clear all, know of a truth, that Pope Boniface the 3d,
 obtained of *Pecas* that bloody Emperor, that *Rome*
 should be called the head of the Universal Church ;
 this was in the year of the world, 4389.

Fourthly, if the Pope be superior over other
 Churches, surely it is in the power of evil and wicked
 practises, as shall appear in the following chapters ; for contrary to the word of God, the pope per-
 mits the marriages of Neices for mony, and men to
 matry two sisters, which is forbidden in the word of
 God, as in *Lev. 18. 20. 21ly*, *Peter* would not be
 called God, nor would he be worshiped or adored ;
 he never exercised Lordship over his fellow-minis-
 teres nor over any other, neither in a spiritual nor
 temporal manner ; but on the contrary you see, he
 would not suffer *Cornelius* to prostrate himself before
 him : but the pope brags, that he can and doth dis-
 pense with oaths and vows made to God and man ;
 whosoever dispenceth with a subjects obedience to
 the King, is greater then the king ; the pope dispen-
 ces with mens obedience to God, *ergo* he is greater
 then God, or at least assumes the power due to God
 alone : crimes committed against the pope are ac-
 counted by him and his followers far greater, nay,
 they prove more unpardonable, then crimes commit-
 ted against God, as I shewed in the former chapter ;
 for if you swear, curse, whore, steal, murther, or
 blaspheme the name of God, it is not regarded, but
 if you should chance to say, that the Pope uses kings
 unkindly,

unkindly, it is fact enough to carry you to the Inquisition house ; for if you confess to a priest your guilt in all the former things, he will give you absolution ; but if you confess that you have eaten flesh in the week of penance , he cannot then absolve you, for that is a cause reserved to the pope. There are certain great sins as they call them which are called causes reserved, which none but the pope himself can or will absolve, except it be at the point of death, but you shall know, that neither incest, Sodomy, swearing, blaspheming, or the like, are any of them, nor any others that are sins against God, or that hinders men from going to *Rome* for pardons, but those that are called causes reserved only for the pope to pardon & absolve, are only sins against the dignity and power of the pope, as they call them : 2ly, the Pope says, that he is above the Church, and that the Church is above the Scriptures, because the Church doth authorize and allow the Scriptures, and he only is the judge in this point, so that by this account (which is no full of truth) the Pope is two degrees above the word of God.

Lastly, is not the placing of the Crosse upon his stirrup to be kist, an open profession, that he puts the Christian Religion under his foot ; as also at Councils, where the Pope is present, the bible is in placed under his foot, as was apparent at the last the Council of *Lateran*, intimating, that he contemned and put the word of God under his foot. [To conclude this chapter, I say, when I reade the second pre-

Epistle to the Thessalonians, where Paul tells me, that there shall come a man of sin, the son of perdition, who shall term himself God on earth, and boast of signes and miracles, as also that Scripture that mentions the great strumper, clad in scarlet, who seduceth kings, and makes them drunk, who shall have his feet in the town of seven hills, which shall bear dominion over the earth ; I have seriously considered and studied to whom this character doth belong, and by the track of Gods word can find it to belong to none but the pope or bishop of Rome, who is situate and built on seven hills, and is clad in scarlet, and full of oppressions and filthy abominations.

C H A P. III.

Of Prayer in an unknown Tongue.

The most pernicious error of the Church of ~~Rome~~
is in their praying to God in a language which
the people that joyn in prayer with them, understands
not, how can we be assured that God will hear or
answer our prayers, when we understand not what
we say or pray for : Paul in 1 Cor. 14. 10. directs us
~~to~~ pray with understanding : I confess, that God un-
derstands all languages in prayer, but yet know, that
God respects not so much the tongue as the heart
in prayer ; now he that expresseth in prayer the
thoughts of his heart, and necessity of his wants, pray-
eth with understanding, as the Apostle directs ; but on
the contrary, if you pray by form, ceremony or
prescription of others, then you pray as if you acted

a Comedy by a printed Copy, not knowing what you say, no ways suiting your prayers to your present necessity: but there is a further absurdity in the Church of *Rome* then this, and that is to reade a kinde of ceremonial praiers, Litanies, Masses, or the like in an unknown tongue, as doth the Roman Church, and some pretended Reformed Churches also; suitable to the present occasions and policy of state. Is it not a meer mocking of God to pray in a language and words which the fayers understands not neither are they suffered to understand? surely this is like that of 1 Cor. 14.20. and *Ifay.* 28. 2. Paul in 1 Cor. 14. says, ~~he had rather speak~~ five words to the Church with understanding, then a 1000 words in an unknown tongue; behold therefore an admirable Religion in the Roman Church, wherein they speak as it were to stocks and stones in words understood by none but their Priests. 2ly, In the Roman Church, the ignorant betraied people go to the Church to see the Masse, but not to understand it, for sometimes the Priest understands it not himself: and it hath a double meaning, the one is, that the people may be kept in ignorance, which they say, is a good ingredient towards obedience, the other is, that it may be a mark of the Popes power and supremacy, in that we use his form in our service; as if *England* and all the Christian world held their Religion of him. 3ly, the Church of *Rome* ordains all their Masses and services to be read to the people in an unknown tongue, to the end that strangers and the unlearned

learned may not understand the same; for the same end the Pope will not permit the Scriptures to be read, known or printed without special licence from himself, but more especially that the vulgar shall not partake thereof, this is as much as to say, that God hath left us his word and revealed will to deceive us. 4ly, It's remarkable that *Paul* writ large Epistles to the *Ephesians*, *Corinthians*, *Philippians*, *Colossians*; and others, in their own language, to the end, that all might know and understand it: why may not all Churches therefore reade the same Epistles in their own tongue without the Popes liberty. 5ly, It's remarkable in *Acts* 17. 11. that the people of *Beroea* were commended, *in that they examined the Scriptures*, to try if the things alledged by *Paul* were so or not: *Paul* also *2 Tim.* 3. commends *Timothy* because he had knowledge of the *Scriptures* from his youth; wherefore I may without presumption say, that it is a tyranny over the conscience without example, to forbid or prohibit the reading and expounding of the revealed will and word of God, under a pretext, as the Pope says, to prevent heresy; but in a truer sence the reading of the *Scriptures* is forbidden by the Pope and Church of *Rome*, to prevent the discovery of the gross abuses and damnable errors of the Roman and Papistical Church. 6ly, The Church of *Rome*, in all places allows whore-houses and several other wickednesses by a law, especially where the Inquisition rages most, from which the Pope hath a large tribute; and if a true translated

bible be found in any place, it is a crime worthy of death. Lastly, if the Roman Church enjoy any thing of the Scriptures, they are engaged to the Reformed Church for it, because they only have by industry and good providence preserved the bible in being, in despight of all the power of Pope, hell and devil.

C H A P. IV.

*Of the Real Presence, or, as the Papist calls it,
Transubstantiation.*

BESIDES all the rest of Romes filthy abominations, this daimnable error of Transubstantiation is more then enough to drive any man or woman that values their soul from the Roman Church ; for the Scriptures tell us at large, that *Idolaters shall not enter into the kingdom of heaven* : now all that are not wilfully ignorant, will and do from scripture and reason say, that there cannot be a greater error, then to call a wafer or bit of bread, consecrated by a wicked priest, our God and Saviour : this God of the Roman Church may be stolen away, mouldy, musty, and be subject to worms and vermin ; they carry this God about to sick persons, in procession, using many strange words of adoration, whereby God is dishonoured, and religion exposed to the scorn of Pagans and infidels, nothing being more scandalous then the penitential Canons of the Church of Rome, together with the idle ceremonies thereof,

with

with the several cautions in the Mass, wherein it is ordered what is to be done in case the mouse eats it, or the priest vomits it up after Consecration : In a Church at Paris called *Debiles*, a Jew is pourtrayed who stabbed the host or wafer with a knife, with streams of blood after it was put into a furnace ; these absurdities which they lay and inflict upon the body of Christ, as they call it, are far more then what he suffered on the Cross; for to be crucified by men is not so disgraceful as to be eaten by mice, or vomited by a wicked priest, or stabbed or boiled in a furnace ; His suffering on the Cross, was for mans redemption, and therefore honourable.

Secondly, seeing Christ did eat with his Apostles, it follows by the doctrine of the pope, that Christ did eat himself, and drunk his own bloud, which the papists say, is really presented in the Chalice or host, yet I never read or found profit in or by this pretended Miracle.

Thirdly, *Heb. 2. 7.* and *Heb. 4. 1. 3.* tells us that Christ had a body like ours ; now if it be so, how can Christs external body be in a hundred thousand places at one and the same time, for the papists alledge, that his real body is in every part of the host or wafer.

Fourthly, It is generally known that some priests live very lewd lives, who come immediatly from their wickedness, and with a few words make Jesus Christ ; oh wicked and lewd priests, that are so impudent to create their Creator ! seeing all the

Saints and Angels cannot make him, he being so equal with the father ; this by long custome is become a base and vile absurdity, by their trading and making of Christ for a little money, and by their selling of *Masses*, and prayers, cheaper or dearer, according to their setting out, and brevity.

Fifthly, they carry Christ to sick persons for mony, & when the priest turns from the sick, the people kneel down & make adoration to the *Pix*, so that it is most evident, that this sort *Transubstantiation* being eaten, with so many arguments, ceremonies & contradictions, wrapt up together, that it is impossible for any not wilfully ignorant to believe it, except the word of God did command it, as it doth not ; wherefore the pope keeps the people ignorant of Scriptures and knowledge, that so his said consecrated absurdities may take the better effect upon the poor betrayed souls : Wherefore I have with great industry consulted the Scriptures and institution of the Sacraments, and finde that Christ saith, *this Cup is the new Covenant*, although the cup be not a real covenant, but a sacramental and holy signe or commemoration of the thing signified, as Christ addeth to make it plain ; the Church of *Rome* makes this their foundation, *this is my body*, but Christ never said, this is transubstantiated into my body by a wicked priest : we finde by these words, that Christ did institute a Sacrament, therefore it is needful, that sacramental words should be used, fit for the present holy action, answerable to the Scriptures : now the great error of *Rome* is, in

in that they alledge and teach the people the words thus, viz. *this is my body by peace-meal*, and not representing the intire words as Christ spake them, for he took the bread, and brake it, and after he had given thanks, he gave it, saying, take ye, eat ye, *this is my body which is broken for you, do this in remembrance of me*: By these words it appears, that Christ gave bread, and it is not given but after consecration, which makes it evident, that it remains still bread, and not the real body, as the papists say it is after consecration; it is clear therefore by Scripture that Christ gave bread, and said, *this is my body*, but not that it was or could be transubstantiated into his body by a priest; so that it is plain, that bread is not the body of Christ, nor wine his bloud in substance, but in commemoration, in a sacramental way, as in these words, *do this in remembrance of me*; It is further clear by Christ's own words, who said, that the *Cup was the Covenant, yea, the New Covenant in his bloud*; And further, he said, *this bread and this cup was a commemoration of him*, so that it is not his body and bloud really, but representatively. 2ly, in Matt. 26. he said, *I will drink no more of the fruit of the vine, till I drink it with you in my fathers kingdom*, so that it appears, he drank the fruit of the Vine, and not his own bloud. In 1 Cor. 11.26. Paul saith, that *we eating of this bread, and drinking of this Cup, shew forth the Lords death till he come*: and in 1 Cor. 10. he saith, *the bread which you break, is it not the communion of the body of Christ?* So that it is most evident

evident, that the Church of *Rome* doth wrest and
falsly translate the Scriptures, and also do contradict
Christ and the Apostles, by affirming, that it is not
bread but flesh, and that we ought not to break it,
though Christ brake it for our example ; neither do
the papists break it, but say, that the real body of
Christ remains after consecration, so that it still re-
mains bread after consecration : Nay further it is
most evident in Scripture, that the Apostles never u-
sed adoration or ceremony in the Sacrament, which
had been a great irreverence in them to have eaten
and sacrificed the body of Christ their Master and
Redeemer, without adoration (if any such thing had
been lawful or commanded to be done).

Sixthly, By this means the Roman Church makes
Christ to have two bodies, one contrary to the other,
and both at one instant of time, to wit, one sitting at
the table with his Apostles, passable, infirm & mortal,
which speak and moved and another body in the
mouths and stomachs of his Apostles, impassable
without infirmity, neither moving nor speaking: 2ly,
you see that *Judas*, took the Sacrament or passover,
with the rest of the Apostles, and in the same instant
of time the devil entred into *Judas*, as the Scripture
reports : it must follow then, by the principle of the
Roman Church, that Jesus Christ and the devil en-
tered both together into *Judas*, and first the devil
was the stronger, who made him betray his Master.

Seventhly, In *John* 6. Christ said, *whosoever ea-*
geth my flesh hath life eternal, but he spake not here of

eating

eating or receiving the Sacrament, for many eat it
 that never attains life eternal, witness *Iudas* with
 many more, and when it is said, *if you eat not the flesh
 of the son of God, you shall not have life everlasting*; I
 say, he spake not then of the Sacrament, witness the
 good thief on the Cross with many thousands of faith-
 full ones, who never had the means to receive the
 Sacrament; wherefore Christ tells us, that his words
 are spirit and life, and not to be understood car-
 nally, nor all literally: 2ly, he says, that his blood is
 drink, by belief, and not by drinking it, which is
 held forth in these words, *he that believeth in me, shall
 never thirst*: and he further adds, *whoever believes
 in me hath life eternal*, *John. 6. 35*. *I am the bread of*
life, saith Christ, importing thereby, that this bread
 is eaten by believing; nay further, in *John.* Christ
 tells us, that *we shall not have him always with us*, which
 words of his would be false, if it were as the Papists
 alledge, to wit, that he is always personally pre-
 sent in the host or wafer; but in my judgment, to en-
 joy Christ by faith and believing, though invisible,
 is to enjoy him always: In *John. 16. 18*. Christ saith,
I leave the world, and go to my father: and in *John.*
17. he says, *I am no longer in the world*, which words
 of his would also be false, if he remained still here
 with us visibly, though (as the Papists alledge) con-
 cealed under the form of bread or a wafer, so that if
 it were true, as the Roman Church affirms, it would
 follow, that in ascending up to his father, he ascen-
 ded not, but remained still on the earth: and all these

silly fopperies are alledged under the form and pretext of these words, *This is my body*; which Paul, the Apostles, and followers of Christ understood thus, *the bread which I break is the communion of my body*: In several places of Scripture, it is said, that we are the body of Christ; but it doth not therefore follow, that we are transubstantiated into Christs body by a lewd and wicked priest.

Lastly, the Popes Masse it self is just contrary to this sort of Transubstantiation, for after the words of consecration are used and pronounced by the priest, he speaks as if he were of opinion himself, that it remained still bread, for he holds the consecrated host up, and desires that God would be pleased with that offering as he was with the sacrifice of *Abel*, surely he must think it remains still bread, though he tells the people the contrary; for it were a gross absurdity and impiety in the Priest, to desire God to accept of his son Christ, the Lord of life, in as full a manner as he did of a beast offered up by *Abel*; the Priest desires further that, God would accept this offering for Christs sake; and long after the Consecration, he looks upon the bread and the wine placed on the Altar, and saith that they are good things, which God created, and that he doth bless them, and sanctifie them, through his son Christ Jesus. We will conclude this Chapter, and assure our selves, that the Roman Church neither can nor will, nay that they are not able to make out this point and pretended doctrin of Transubstantiation,

it being so much contrary to the Scriptures and revealed will and word of God, nay in effect it is contrary to their own practise, as is fully proved in the precedent lines; surely it were very absurd to call Christ, *good things*, and to suppose and tell the people, that God doth create him at any time upon the request of the Church, and priests; wherefore they have dealt very cunningly by their hiding these things from the people, and in reading them always in Latin, with a hasty voice, insomuch that if it were read or pronounced in the English vulgar tongue, with the same sort of hasty voice, it would hardly be understood.

C H A P. V.

Of worshiping of Images.

Another grand abuse in the Church of *Rome* is, the adoration and worship they make to Images, nay, their very Councils doth it, and orders it to be done. The second Council at *Nice* commanded, *that Images should be worshiped*: The Catechism of the Council of *Trent* approved of those who worshiped on their knees before the Image of S. *Dominick*, or S. *Katharine*, saying certain *Pater-nosters*.

2. At *Paris* and elsewhere, you may see the people going in procession to the image of our Lady, to get liberty to eat butter in Lent; now if you discourse with any solid papist, he will be ashamed, and deny that they worship images, though its apparent enough,

ough, for they will rub their knees at the feet of images ; they also light wax candels to worship and adore them at noon-day, nay, they kiss them, and knel before them ; they carry them in publick procession ; and to make their Idolatry the more plain they have several images of Saints which they worship that was never in being, to wit, the three Kings, S. Christopher, S. Margaret, and S. Martial as also S. Ursalin, S. Lunges, alias S. Longews, S. K. trina, with divers more, all which are richly garnished, set up and worshiped.

3. They have the Image of the Trinity, which is commonly full of dust, God the father being apparelled in the habit of the pope, there are also severall prayers in the Roman Church to insensible Images, to wit, the prayer which they say and make to S. Sua ria, commonly called the *Veronica*. 2ly, they pra ce the image of the Cross in this wise, *oh holy image and happy figure, &c.* surely no man in his right witt will speak to the image of Christ, in honour of Christ but should rather by faith and prayer admire the goodness of God and excellency of Christ : The chief ground of this blindness and mischief is, because they do wholly deprive the people of the knowledge of Scriptures , and in place thereof they have by carnal and humane policy been constrained to give them some other toys to employ and amaze them For the same end in the Formularies of the Commandments of God, which they give the people, they have wholly taken out the second Commandment

in several pieces of the rest, because God doth
forbid the worshiping of Images, or doing of
oration to any resemblance, or any other thing
which is in heaven or on earth. Deut. 5. 8. It is said,
~~thou~~ shall not make, or take to thy self any graven re-
semblance or representation of that which is in heaven
above, nor of that which is on the earth beneath, nor of
that which is in the waters under the earth, thou shalt
adore nor serve them; thus the French bible hath
which was translated by the doctors of Lovan: and
Exodus. 4. 16. saith, lest haply you be deceived, thou
shalt not make to thy self any similitude or graven image
male or female.

4. You shall know, that these texts of Scriptures
were hid and concealed by the Church of Rome from
the people, to whom they give the Scriptures and
knowledge of God, mangled and dismembred of one whole
commandment.

5. You cannot finde in all the bible, that *Moses*,
Aaron, *Enoch*, *Abraham*, or any of the godly
brethrens of old, were pictured or placed in the tem-
ples; nay, to clear all, you see, that the Cheru-
lins were placed on the Ark, and so placed, that
the people was not to see them; mark Gods order,
the people was not to see them, lest they should worship
and adore them.

Lastly, to conclude this chapter, I tell you, that
the Roman Church do confess, that neither Christ
nor the Apostles commanded us to worship Images,
but say, that God forbid it, and say, that it is a new
humane

humane invention for decency ; it is a pretty nice name to call Idolatry, decency : Oh faithless generation ! that prefers the humane and wicked invention of man before the commands of God, or example of Christ, and his followers : it were therefore an excellent piece of service done to God and the Church to remove these dumb images which keeps the poor people in gross ignorance, and to impart to them the revealed will and word of God wherein there is to be found a lively image of Gods great virtue, power, and majesty, which will instruct the ignorant and feed the hungry, with the fulness, sweetnes and excellencys of Christ our blessed Redeemer.

C H A P. VI.

Of Works of Super-errogation, as the Church of Rome calls them.

These works of Supererrogation are nothing but a bulk of pride and visible impiety : *I am chap. 3. saith, that in many things we offend all :* *Kings 8. there is no man that sinneth not :* and *Prov. 14. it is said, that the just man falls seven times a day and Paul, Rom. 7. saith, that the evil he would not do that he did, and that sin dwells in him :* from whence it plainly appears, that the most just men offend at sin in many things, being unable perfectly to fulfil the law and commands of God ; but contrary to the truth, the Church of Rome teacheth, and affirmeth that it is not only in the power of man perfectly to kee

keep and fulfil the law of God, but also, that many
 of that religion do more good deeds, and are more
 righteous then God commands them to be, which
 they call works of Super-errogation, and Councils
 of perfection, unto which no man is strictly bound
 commanded by God (say they) ; neither are they
 liable to censure, if they omit the doing of them ;
 point on the contrary they say, that if a man observes
 them, he gets thereby a higher place in heaven, far
 above those Saints who have only observed what
 God commanded them, and no more : these works
 of Supererrogation, as they call them, are, perpetu-
 al virginity, and martyrdom for the pope and their
 religion, giving all their goods to the poor, mona-
 cal obedience to the pope, and cloister-orders,
 poverty, chastity, with many more ; surely this
 sort of non-sensical doctrine suits not with common
 reason or sense, besides the impiety thereof ; for
 the Scriptures commands us, *to love the Lord God,*
and to obey and serve him, with all our heart, with all
our strength, with all our soul and might ; surely then,
 the Roman Church perform more righteousness
 then God commands them, then it must needs fol-
 low, that they do more then they are able to do, as
 appears by the foregoing lines.

2. In *Phil. 4.* we are commanded do addicte our
 selves to all just and pure things, and to all virtue
 and goodness ; whereby it is most evident, that if
 these works of Supererrogation be pure, good and
 virtuous, then the Roman Church as well as o-
 thers

thers are commanded by God to do them; so that you see that they betray themselves in this point, by the very act it self, by saying and affirming, that these pretended works of super-errogation are good; wherefore you see, if good they are commanded.

3. If the persons who addicte themselves to the works of super-errogation have power to perform them, is it not God that gives them this power? and if so, he hath given it them for his own service; so that if they are bound to do these works, as it appears they are, if good, how then can they properly be called works of super-errogation? but if we look narrowly into the thing, we shall finde that these sort of Priests, who proudly vaunt, that they can be more righteous then God commands them to say, they take upon them to be more holy then the Angels of God, because all the perfection of Angels stands in the performance of Gods will and commands, and not in doing more then he commands them: In *Psal. 103.* it is said, *praise the Lord ye Angels, that excell in strength, that do his commandments, in obeying the voice of his will.*

4. All the justice of Christ relating to his humanity, consists in nothing else but in doing the will of God, and therefore *Job. 16.* he saith, *I am come down from heaven, not to do my own will but the will of him that sent me:* and in *Heb. 10.* it is said, *here I am, O God, do thy will.*

5. It appears then, that these presumptuous wretches, with their pretended works of super-errogation,

throgation, will be more just then Christ himself ; now
 it follows by consequence, that in doing these sort
 of works of super-errogation, they do either their
 own wills, or the will of God ; now the will of God
 d. they do not by their own confession, in the very
 he st itself ; for they say, that they do these works of
 or super-errogation, but God commands them not to
 do them, they being over and above what he com-
 mands, ergo, they do positively transgress the laws
 and commands of God ; oh wicked and presumptu-
 pous wretches, how dare they do their own will, and
 teach others so to do, and not the will of God ! how
 th are they say, that their wills are more perfect and
 thxcellent then Gods will ? I wonder how it comes
 m o pass, that perpetual virginity, martyrdom, mo-
 nthastical vows to the Pope and cloyster, should be
 ng preferred before, and accounted better then the ex-
 press commands of God.

than 6. and Lastly, to conclude this chapter, we may
 e by a good warrant say, that to love God with all
 our heart, is a thing which is good, holy, and nece-
 ssary, but oaths, vows, martyrdom, a single life,
 and the like, are not good, but evil and condemna-
 ble : it is true, that martyrdom is holy and commen-
 dolable, but it must be when God, and not the Pope
 f k calls us to it, to bear out a testimony of the truth
 with our blood ; now on the contrary, for men to cast
 themselves upon martyrdom for a meer nicety or
 tu command of the Popes, is condemnable, and a high
 er temerity ; but when God engages us to it, we can-
 ati

not refuse it, without renouning our Christian profession and interest in the Gospel, Christ being our good and great example herein.

Finally, if we have many children or poor relations, I say, in that case, to give away all our estate were a great wickedness and infidelity ; 2ly, to vow chastity without the special gift of continency is very displeasing to God, and is very often the cause and occasion of lewd desires ; nay, it is contrary to the doctrin of Christ and his Apostles, who say, *it is better to marry then to burn* : now the lewd and wicked lives of thousands of Priests, is apparent enough especially in America, where they commit all manner of debauchery and wickedness. See *Thomas Gagnies Survey*. So that you see, it doth most evidently appear, and is hereby fully instructed, to all impartial and not wilfully ignorant, that these pretended works of super-errogation, are sinful and wicked may, they are very fit treasures for the devil, and the Pope, to dispose and sell for mony, to those that want holyness : I say, it is most apparent that they are so far from being more holy then God commandeth them, that in all things they act clear contrary to his will and word : to conclude, I say these sort of works of super-errogation, are wicked merchandise and snares to betray the poor innocent, and enrich the devil and Pope.

C H A P. VIII.

Of abstaining from certain meats.

The devil an enemy to mans salvation, hath laboured hard to fulfill Pauls words in 1 Tim. 4. where it is said, *the spirit said, that in the latter days some shall fall from the truth, and be carried away with deceiving spirits and doctrines of devils, forbidding marriage, and commanding to abstain from several meats which God hath created, and ordained for our use:* the same Apostle doth also describe certain false teachers, who shall teach men to abstain from meats and marriage, which indeed are very proper marks and symptoms of the Roman Church, witness their practise.

Secondly, this abstaining from meats is condemned, in 1 Cor. 10. 15. in these words, to wit, *whosoever is sold in the shambles, that eat you, making no question for conscience sake, for the earth is the Lord's he and all that is therein: Col. 2. the Apostle condemns those which say, eat not, touch not, taste not, and further says, that these things are established by the commandment of men, not of God; and to make it appear, that he spake only of them which abstain from meats, esteeming them as polluted and in their nature damnable, which is their ordinary and common evasion. The Apostle therefore declares, that when he speaks of abstaining from meats, that he speaks only of those who abstained out of a voluntary*

ry devotion of their own, and not by Gods command purposely to macerate and tame the flesh : the Church of *Rome* have abundance of these fopperie and ceremonial observations, flowing from human inventions, for they have no less then five moneths or twenty weeks in the year, wherein they forbear eating of several sorts of meats, all which are thing that Christ and his Apostles never ordered or commanded to be done ; but on the contrary, we see that Christ did use to eat the paschal lamb in the week before Easter, which is in the Popes lent, and *Englan* also ; the strict observers in other Churches as well as the Roman alledge for excuse in keeping of lent and abstaining from several meats in that time than they do it, and that it was appointed at first by humane authority, and not by Christ, purposely for the preservation of young breed of cattell, and so for the good of the common wealth, but in a truer sense and the truth is, that lent was at first instituted by the Roman Church, amongst other Ceremonies, a type or good preparative of tithing, for setting aside the Sabbath-days : Lent is a tenth part of the year, fractions of days excepted ; so that this was a policy at first used to perswade the people that it was a duty incumbent upon them to give the tenth part of their time to God, as well as a tenth of their encrease ; which makes them pay their tithe without disputing the right thereof, though true it is, that tithes, though first instituted by God to bear the great charges of the daily sacrifice, is by the Gospel, and

nd since the ceasing of the daily sacrifice become void,
the chargeable cause thereof being become void by
brikt's death; and so the daily sacrifice ceasing, the
thes which bore the charges thereof is also void
ut not to derogate from the point in hand, I tell you,
at if any confess they have committed uncleanness,
olen, or done any other sin against God, upon his
ricular confession the priest will give him absolute
for the same, inflicting some small penance; but
any man confess, that he hath eaten flesh in the Ho-
weeks, then the priest hath no power to absolve
m; for in the Roman Church, it is accounted a
ing of no value to transgress the law of God, in
tha comparison of the breach of the popes orders;
hough the Pope, his Cardinals and priests will at
soir pleasure dispence very often with the keeping
of not keeping of Lent, and with the eating of meats
n such days as are by their Canon forbidden; so
I b at it appears, that these laws, of abstaining from
eats, are not of Gods making, but of their own;
g a eing they dispence so freely with the breach of
f them for money: To conclude this, Christ said,
as hatsoeyer goeth into the body, defiles not the man,
w ut that which cometh out of the body.

Pa Thirdly, It is worth observing, that notwithstanding an-
el the Priests tells the people, that the wafer or
hol ist, after consecration, is really the body and flesh
th Christ, yet the priest, both can and will eat it, at
gre l times, without any respect to lent: Oh friends!
an entreat you to consider of these, with many other
sinc D 2 gross

gross contradictions in the Church of *Rome*, of which they are not yet ashamed.

Fourthly, this sort of abstaining from meats is tendered and ordered to God, for satisfaction of sin, and feast days the like; and not only for the persons doing it, but also for the whole Church; as if one could pay another's debts by fasting or feasting: oh wo to ye blinde guides, that keep the people in ignorance, and then teach them, that God will abate somewhat of their sins or debts, because they eat fish to dinner; your abuse and impudence being grown to that height, that one person may fast or feast for another's sins, and that any person upon whom the Priest hath imposed a fast by way of penance, that money will buy it out; and not only that, but another sin or wickedness whatsoever, I say money will buy it off, only those sins, as they call them, against the pope, are far dearer then those against God.

Fifthly, and lastly, the Reformed Church doth act knowledge, that sobriety, chastity, and abstinence are good in themselves, provided they derogate not into superstition, opinion of merit, or satisfaction; but when they are turned into any of the three, as in the Roman Church they are, then humility is turned into pride and conceit, and those things which are ordered to discover our sins, is become a cover and cloke for them, yea, a mask of hypocrisy, all which is acted by the Priests and Church-men, purposeful to improve and advance the power and dignity given

ich the pope, who by this means takes upon him, or rather usurps the power to give laws to butchers, cooks, kitchens, markets, and stomachs of men, nay and of women with childe, expressly contrary to Christ's do example and directions, the restraint whereof breeds one strong desire in men and women, to seek dispensations from the pope for money, to eat these meats forbidden by his wicked and Idolatrous commands.

C H A P. VIII.

Of the sacrifice of the Mass, and of taking away the Cup from the people, or Communicants.

If first taken notice, that the priest pretends to sacrifice really the body and blood of Christ in the Mass, for the redemption of the living and the dead; amark the first grand error, for the living and the in dead; now friends, let me tell you, that if this sort of worship or sacrifice were lawful, as it is not, then act must be proved, that it was appointed by Christ, which cannot be done; for conviction hereof, I will first ask, who but the Church of Rome dare be so bold, nay, so impudent, as to sacrifice to God, not only his son, but his only son, who is coequal with the father; without Gods special command for it? wherfore herein the Roman Churches are in a damnable error, for they have been very often presic hioy the Reformed Churches, to produce some place self Scripture, or some good warrant, whereby God gives them power to sacrifice really the body of Christ;

Christ, but they could never shew or produce any warrant or proof : for Christ said, *Do this in remembrance of me, &c.* and sometimes they bring the old beaten text, *this is my body,* which I have sufficiently confuted in the precedent chapters ; but suppose it were the body of Christ, as they translate it, as it is not, yet Christs saying, *this is my body,* doth not command or impower the priest to sacrifice his body for the living and the dead.

Secondly, in a matter of so great moment they bring no text or proof that God commanded, or that Christ did initiate or appoint any such sacrifice, wherefore a true Reformist may pleade and answer the Roman Church thus ; Shall I be present at, or concur with a sacrifice invented by wicked men, having no ground or warrant out of Scriptures for the same ? Is not the death of Christ a sufficient and an acceptable sacrifice to God for mans sins ? What need is there then to sacrifice it still ? is there the least hint in the institution of the Sacrament of the supper for sacrificing of Christs body again for the living and the dead, after his suffering on the cross ? I say, no, and do without presumption challenge the pope and Roman Church to prove any such thing : this being most evident, it makes the employment of the priests in the Roman Church frivoles and unprofitable, and of none effect, because it appears, that they are instituted to be sacrificers of the body of Christ, which is superstitious, and but an imaginary employment, never appointed by God, Christ or the written

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written word: yet these wicked Usurpers question the lawfull calling of Ministers instituted by Christ: it is apparent that the Scriptures appoints and ordains Ministers, Pastors, Elders, Deacons, &c. but not a word of sacrificing Priests; In *Heb. 9.* it is said, that there is no remission of sins but by shedding of bloud: now when they sacrifice the body of Christ in the Mass, there is no shedding of bloud, ergo, no remission of sins.

Thirdly, the Roman Church say, that the Mass is a hidden and an unbelieveing sacrifice, affirming that the bloud of Christ is not shed, wherefore it must follow, that the Mass is of no use for the remission of sins or redemption of mankinde: the Apostle saith, that *we are sanctified by the oblation of the body of Christ once for all;* and in the word of God, which ought to be, and is a rule to all Christian Churches, there is not one word of mention made of the sacrifice of the Eucharist.

Fourthly, it is a great impiety and mischief, in that the Roman Church makes the Mass of far greater value then Christs death; indeed the Apostle speaks of two sacrifices, one was, *the sacrifice of Aaron,* and the other of *Melchisedeck,* but *far more excellent than that of Aaron,* the one bleeding, and the other bloudless; now the Roman Church says, that the Mass is the sacrifice of *Melchisedeck,* and so places the death and sufferings of Christ in the rank of the sacrifice of *Aaron,* as a bleeding sacrifice; by this means (it seems) that the Priest doth a better act in

his Mass then Christ did by his suffering on the Cross, notwithstanding the death of Christ was sufficient for the redemption of all mankinde, and yet by their own confessiōn and practise there must be great numbers of Masses to fetch one soul out of their pretended purgatory, for which the priest must be well paid, and yet it remains doubtful whether there follow any good effect or profit upon their silly Masses or not.

Fifthly, there is a plain nullity in the Mass, because that which is offered must be consecrated, now they pretend to offer and sacrifice the real body of Christ, which cannot be consecrated by any, or all the sons of men, no not by the angels of God; I say again, who can or dare pretend to sacrifice the son of God and redeemer of the world; for he alone doth redeem and consecrate us: now I say the thing consecrated in the Mass cannot be the bread, by the Roman principle, because they say it is not bread, but the body of Christ which they offer; now suppose they should yield it to be bread, as it truly is, yet I say neither the bread nor the accidents are an acceptable sacrifice or offering for mans redemption.

Sixthly, if we do but consider how the Mass is abused, slighted, and contemned in the Romani Church, insomuch that they say Mass for hogs, horses, dogs, &c. and that the priest doth trade and merchandise with them, and do so mingle and make them into a hodgepodge, as high-Masses, low-Masses, dry-Masses, running-Masses, white and green-Masses, Masses to

5. Now, and the like; I say, you shall then plainly discover their grand fraud, and cheating tricks, whereby you will speedily depart from them, and run to the death and suffering of Christ your blessed redeemer and acceptable sacrifice.

Seventhly, as for the taking away of the cup from the people in their crazy Sacrament, I say it is a bold and impious practise, and is expressly against the institution of Christ and practise of the Apostles, who did administer to the people in both kindes; as first, Christ giving the cup to his disciples, said, *drink ye all of it*; now if Christ in these words spake only to the pastors of the Church, then it follows that there was no command for the people to receive bread; for it is clear, and an undeniable truth, that the Apostles being present with Christ, and receiving of him, were not in the tank or condition of pastors, but of sheep, disciples or communicants, and so received the Sacrament as disciples and communicants: now when Christ said in his sacramental words, *do this in remembrance of me*, did he not command them to do to the people as he had done to them? and according to his example (for a better they could not have;) so that it appears, he commanded them to administer to the people in both kinds, *viz.* both bread and wine; you see Paul understood it so, who required the people of Corinth, in *1 Cor. 11.* thus, *let every man examine himself, and so let him eat of this bread, and drink of this cup:* Now the priests of the Roman Church, contrary to the rule of Christ, takes or rather

ther withholds that cup from the people, and the priest after he has made and turned the wine into the blood of Christ, as he alledges, he drinks it off himself.

Eightly, it is most evident, as you see, by the precedent lines, that this command of eating and drinking is given only to them who are to examine themselves; now the people of the Roman Church, as well as some pretended Reformed Churches, are compelled to receive the Sacrament, whether they be prepared, or have according to the institution, examined themselves or not, which is contrary to Christs express command, and is a great wickedness, or rather a tyranny over the conscience, for you see by the first institution, that every one that receives, ought first to try and examine himself before he eat: nay further in the beginning of the first epistle to the *Corinthians*, it is said, that that Epistle and institutions therein, was written only to the faithful in Corinth.

Ninthly, it is hereby evident, that the Roman Church instead of informing and instructing the people, they do what they can to keep them ignorant, and deprive them of salvation by Christ: for Christ in *John 6.* saith, except you eat my flesh, and drink my blood, you shall not have life eternal, that is, sacramentally, in commemoration of him, as Christ himself doth explain it: now take notice, that the Roman Church confesses the words, but they say, it is meant of the Sacrament of the Eucharist; how this being so, they trap themselves in their own words, for it is most

most apparent, that in taking away or depriving the people of the cup, they deprive them of eternal life, for Christ saith expressly, *except you drink, you shall not have life eternal*, that is to say, in commemoration of him.

Tenthly, if to take the Sacrament, be to drink, surely then they ought to drink but one time at a Sacrament, according to the institution; but so it is, that the Priest drinks twice in the Mass, to wit, one time when he swallows the host, or body of Christ, as he calls it, and another time when he drinks of the Chalice; the Roman Church pick some places of Scripture wherein there is mention made of breaking bread, without naming the cup, to which I answer, that it is not said in those passages they bring, that the people took the cup, neither is it said that the Pastors did: now if the Roman Church do from hence alledge that the people are not obliged to take the cup, we may as well alledge, that the pastors are not bound to take it; for in that passage of Scripture there is no mention made of the pastors, no more then of the people.

Eleventhly, it is an usual form in Scripture and in our vulgar tongues also, to say, I have eaten in such a place, or dined, or supped, without any mention of drink: in 2 Sam. 4. it is said, that *Mephiboseth the son of Saul, did eat bread at Davids table*, doth it therefore follow, that he never drank?

Twelfthly, the form of instituting the great supper, should not be taken out of incident or collate-

sal passages or words, but from the institution and commandment of Christ it self, the original of this error and abuse in the Roman Church, proceeds from pride, profit, and ambition; for by this means the priests and Churchmen advances themselves above the people, whom they have excluded from part of the Sacrament, whereby they are admired and adored by the poor ignorant betrayed souls, equalizing themselves with kings, who have the same liberty with priests to receive both bread and wine, the Pope having this special priveledge above them all, in that he sucks the Chalice through a cane; In the 14 Session of the Council of Constance, the Fathers of the Church did then acknowledge, that the Lord had instituted a Sacrament (for all to partake of both kindes) to wit, both bread and wine, and so they had formerly administered to all; and such was the principle and practise of the Church in former ages; but now, say they, for some politick reasons of Church and states, they have taken away the cup from the people, condemning all as hereticks that speak any thing to the contrary, delivering them to the secular power: truly I think that a very small matter would have moved that venerable Council, to have condemned Jesus Christ for an heretick, and to have sent him to the Inquisition-house.

To conclude and clear all that is said in this chapter concerning the cup, or depriving the people of it, I say, it is fully proved that Christ did institute a Sacrament of both kindes, to wit, both bread and wine,

wine, in these words, saying, take ye, eat ye, this is my body which is broken for you, do this in commemoration, or remembrance of me ; and then he took the cup, and said, drink ye all of it, for this is the new testament in my blood.

C H A P. IX.

Of Invocation to Angels and Saines, or praying to them.

NOtwithstanding that Invocation or praying to Angels or saints deceased, hath some little appearance of devotion; I say it is but little appearance indeed, for it is just contrary to the will and word of God which expressly forbids us to give any worship to angels or Saines, as is evident by Col. 2. 18. in these words, let no man beguile you of your reward, in a voluntary humility or worshiping of angels, intruding into those things which they have not seen, vainly puffed up with their fleshly mindes. 2ly, Paul to the Romans, forbids them to call upon any other then him in whom they trust for redemption; for saith he, how shall they call upon him in whom they have not believed ? 3ly, when John would have prostrate himself before the angel, the angel forbade him, saying, I am a servant as thou art, worship God. 4ly, James desires us to make our prayers in faith; and Paul in Rom. 14. saith, that what is not of faith, is sin.

Now it is apparent to all, that invocation or praying to saints cannot be in faith, because it hath no warrant,

warrant or foundation out of Gods word ; for you know the Apostle saith, that *faith comes by hearing*, and *hearing by the word of God*: zly, the Doctors of the Roman Church themselves confess, that God hath not commanded us in his word to pray to saints or angels, witness Father Cotton in his first book of his institution, in his chapter of *Invocation to saints*, concerning the commandment to invocate or pray to saints, saith he, the Church never taught that there was any.

Secondly, if it be a duty to pray to or invocate saints, they must then of necessity know our hearts and thoughts; which they do not, for that is proper to God alone, as in 2 Chron. 6. 30. *God only knows the hearts of men*, saith the Text; and from hence the Scriptures calls God *the searcher of the heart, and trier of the reins*; wherefore for the Roman Church to affirm, that the saints do behold all things in the face of God, as in a glass, is a bold divination, without any warrant or command from God or his word. zly, their affirming, that the saints know all things, is to make them equal with God in knowledge, which is a grand error and absurdity; for in Matt. 14. and Matt. 24. and in Mark. 13. it is said, that the angels know not the day of judgment, nor no creatures living, *but the father only*: and in Eph. 3. Paul speaking of our redemption, and the wisdom of God, saith, *to the intent, that unto principalities and powers in heavenly places, &c.*

Thirdly, in Eph. 9. it is said, that *men have no portion*

portion for ever in anything that is done under the sun : and in Job. 14. 1. speaking of a godly person deceased, his children faith he, shall be advanced , and be shall not know it , and they shall be brought low , and he shall not perceive it of them.

Fourthly, the craft and common evasion of the Church of *Rome* in this point, is, that we must repair to God by his Saints, as we do to Kings by their Favorites ; but this comparison will not hold good, for Kings understand not all things, neither are they in all places, at all times ; now, on the contrary, God knows all things, and in a moment sees all the men in the world together with their deeds ; yea, he understands and accepts their praiers if they be made in faith, without intercession, or information from any Saints or angels : nay further, it is he that frames the praier in our hearts : wherefore it must needs follow, that these praiers which he frames himself, must be acceptable to him, without the intercession or recommendations of any person, but more especially saints deceased ; for God you see invites and calls us without the intercession of Saints, saying, *Come unto me all ye that are weary or heavy laden, and I will refresh you.* 2ly, you see in many places of Scripture God calls us *his children* ; and hath therefore as children given us free access to him, without the mediation of angels or saints deceased ; for you know, that children need no intercessors to address themselves or make way to their father ; nay further, to clear all, and to stop the mouth of the Roman

Roman Church, and all the world herein, I tell you, that we have an advocate and intercessor with the Father, and such a one as is far beyond all the Saints and Angels in the world, to wit, Christ Jesus the Son of God and redeemer of all mankinde,

Fifthly, in 1 Tim. and 2 Tim. Paul saith, that God is one, and the mediator is one, betwixt God and man, to wit, the man Christ Jesus; wherefore it appears, that as there is but one God, so there is but one intercessor; and 1 John 3. saith, we have an advocate with the Father, to wit, Jesus Christ the righteous: and in John 14. it is said, I am the way, the truth, and the life, none comes to the Father, but by me.

Sixthly, the Church of Rome are yet in a fouler error, in that they do not only make the Saints Mediators of intercession, but of Redemption also; for in the Mass the Priest desires salvation from God, by the merits of the Saints departed; nay, to make it yet more foul, and the errors of the Roman Church more odious, I tell you of a truth, that it is the principle of that Church, that Saints have suffered more pains and penances then their sins have deserved, in and by which they charge God with injustice, they call these sort of works super-abundant satisfaction of Saints, which the pope gathers together, and keeps, as he says, in the treasures of the Church, and doth distribute them by his Jubilee and indulgences, assuring the people that they are sufficient payment to God for the sins of any person: oh simple stuff, damnable principle, and impious wickedness

in the Roman Church, for you see, that by this their principle and practise, they charge God with injustice, and Christ as insufficient to redeem us.

Lastly, I do assure the Reader, that for brevity sake I do omit and pass by hundreds of other absurdities, sins and filthy abominations in the Roman Church; only shall name a few, viz. the places, care, and charges, which they give to Saints, ascribing to one saint the cure of several diseases, to Saint *Roc* the cure of the plague, to another saint the protection of a city, one saint to be the patron or protector of coblers, another to take the care or protection of horses, 2ly, the Pope usurps power to list or inroul what saints he will, which they call canonizing, and he blots them out of the list or Kalendar again at his pleasure. Sometimes there is appearance for saints in the Consistory Papall, desiring that they may have a fair hearing, before they be blotted out, or put out of the Kalendar, but notwithstanding the appearance for Saints, let the advocate say what he can, the Pope will non-suit them, and cast their process out of Court, and their souls out of paradise to boot.

To conclude this Chapter, I tell you, that these with many other crafty and sinful tricks brings water to the popes and priests mills, as also it advanceth their power and dignity amongst the people, all which are grounded and proved by fopperies, toys, and unwritten traditions.

C H A P. X.

Of Merits by works.

This is also one of Romes silly and groundless Principles, who teach the poor ignorant people, that they may by their good works merit salvation, whereby they make Christs death for mans redemption of no use or worth, assuring the people that man is justified before God by the works of the law. 2ly, to make their patched religion the more marketable, and the Reformed Churches the more odious, they tell the people, that the Reformed deny all good works, and lay the reins upon the peoples necks, giving them the liberty of all manner of vice and brutishness, which in a truer sense is too much the practise of the Roman Church, who disregard and set at nought the Lords day, giving liberty to all manner of sports and games on that day, except in Mass-time, saying, that the Mass makes the day holy, and not the day the Mass; these with thousands more of idle licentious practises, pardons, indulgences for sins against God, and the like, are very frequent in the Roman Church.

Secondly, the Reformed Churches purged from popery, hold, 1. that good works are very necessary to salvation, 2ly, that faith without works is dead. 3ly, that good works are of excellent use 4ly, the reformed Churh also says, and will maintain, that all the good works in the world cannot merit salvation,

on, as the Roman Church alledges, without Christ, and a lively faith and assurance in him ; for *all our righteousness*, saith the Apostle, *is as filthy rags*, in comparison of Christ our acceptable redeemer.

Thirdly, there ought in reason to be some proportion or equality betwixt the action and the salary which they desire to merit by their works.

Fourthly, it is a bold imperious assertion in the Roman Church, to affirm and teach the people, that we can merit or deserve any thing of God (except hell for sin) : 1st, because our best actions are due to God, as in *Luke 17.* which saith *when we have done all that is required of us, we are still unprofitable servants* : 2ly, all the good that we do proceeds from God, and so cannot deserve or merit reward of him; for when we have done our utmost, we offer to God nothing but his own, and not any thing of ours : 3ly, our good works are not much to him, for he hath no need of our service, but we have need of his grace. 4ly, our best works are imperfect, there being still some infirmity in them : 5ly, there is no equality or proportion betwixt our best works and happiness, for such a great purchase requires a good price, to wit, no merits will purchase it but the blood of Christ our acceptable mediatour ; wherefore the Scripture saith, that *life eternal is the free-gift of God through Jesus Christ our Lord* : as also *Eph. 2.* is very clear for this truth, especially vers. 8. in these words, *for by grace we are saved, through faith, and not of ourselves, it is the free-gift of God, not of works,*

lest any man should boast, saith he said Apostle : from hence it is, ; that God calls us his children ; and as Paul saith, *Rom. 8.* that we are heirs, to the end that we may know, that we possess the kingdom of heaven not by desert or purchase, but by donation, as children and lawful heirs of the promise : whosoever therefore thinks to get paradise by his merits, he doth thereby renounce his interest as a son and heir, and so becomes a mercenary purchaser for himself.

Fifthly, some of the Church of *Rome* are so ashamed of this point, that to mend the matter, they alledge, that they merit by the grace of God, and that he gives them power to merit, by which they mend the matter but little, for these allegations are just contrary ; yea, they are absurd and incompatible ; for it is the free-grace of God in Christ which doth totally extinguish merits, and makes them useless : I say further, that it is a great boldness and impiety in the Church of *Rome* to make the principal cause that excludes merits and works, to be meritorious in it self ; but we must the rather excuse them, because it is not of Gods making but of their own : wherefore *Paul* in *Rom. 2.* sets down two things as incompatible, which are very suitable to the matter in hand, for saith he, if it be grace, it is no more works, else grace should be no more grace, but if it be by works it is no longer by grace, otherwise works should not be works.

Sixthly, I do confess, that the Scriptures tell us, that God hath recompenced our good works, and that our reward

reward is great in heaven : and in another place it is said, that a cup of cold water should be rewarded ; but this is a reward which a father gives to his children being undeserved by them. 2ly, he gives it, not for the merit of the work but to encourage his children, and out of affection to them, because they are his sons ; for you shall know of a truth, that God accepts the person for Christs sake, before all the works in the world ; it is no marvel then, that the members of the Roman Church do doubt of their salvation, and preach so to the people : now upon so ticklish a foundation as works, it is no wonder, that they doubt ; nay, it is utterly impossible, that works should give them any assurance, the best of our works being but as filthy rags in comparison of assurance by Christ.

Seventhly, we will therefore resolve with Paul in Rom. 7. who saith, that we are justified by faith, and not by the works of the law, yea, freely, by his grace, through the redemption that is in Christ Jesus : by which we must not understand that the Apostle means the works of heathens or infidels, but the works of good men ; as Abraham, when he had believed, it was imputed to him for righteousness ; as also the works which David did : in Psa. 32. blessed are they whose iniquities are forgiven, and whose sin is pardoned, faith the text, and blotted out by Christ : it is true, that in the apprehension of some men, we may be justified by works, for men cannot discover our inside, or our faith : so it is in Jam. 4. Abraham was justified by works, though by them he was not justified before

God, but men; for Rom. 8. it is said, that Abraham believed beyond hope: Paul also in Rom. 4. 2. to confirm the truth of the precedent lines, saith, that if Abraham were justified by works, he had wherein to rejoice, but not with God.

Lastly, hoping, or rather being assured that we have said enough, and sufficiently proved the same by the word of God, to exclude all these pretended merits by works; we will therefore conclude this Chapter, with Pauls sayings in Gal. 2. 16. *we have believed in Jesus Christ, saith he, that we might be justified by the faith of the son of God, and not by the works of the law, because by the works of the law no flesh can be saved:* and in 1 Tim. 1. it is said, that God hath saved us, and called us by a holy calling, not according to our works, but according to his determined purpose, given us in Christ Jesus before the world began: I might enlarge upon this profound truth, from Rom. 8. and many other places; but what is said already is a plain proof that no flesh can be justified by the works of the law, or by the best works they can do, all being in a monstrous cloth in comparison of Christ, and we do still remain unprofitable servants.

C H A P. XI.

Of Purgatory, as the Roman Church calls it, and of the super-abundant satisfaction of saints and Monks, which the Pope doth distribute in his Jubilee and indulgences.

Purgatory by the Roman Church is grounded upon this maxim, to wit, that by the sufferings of Christ

Christ we are acquitted of all sin and guilt, and of all punishment for the same, before baptism ; but for what is committed after baptism, they say, it is our duty to satisfy God for them, by penances, if they be not relaxed by the Church without penances, viz. they say, that we must satisfy God for them after this life, in a local fire, which they call, Purgatory. 2ly, they confess, that these sort of penances, or punishment, may be abated, or wholly taken away, by the Masses, or suffrages of the Church, or by the Popes Indulgences : but we will with boldness tell them, that this is not a doctrine found in Scriptures, nor yet ordained by God or Christ, but on the just contrary, it is of their own making ; and it is taken out, and proved to the people by the unwritten Traditions of the Church of *Rome* : this very thing hath gathered wonderful riches to the Church and Pope, by reason that the Masses, suffrages and indulgences whereby this bugbear torment of Purgatory is lessened, and (as they say) shortned, I say, they are sold by the Pope and Church at very great rares ; for there is no particular Mass ordered or allowed to be said for any person, before there be earnest given, and the angels appear to the Church or Pope, or to both, which is but to be in part of a far greater painment ; and as far the poor Papists that have no money, they have no part in these pretended spiritual graces ; wherefore they are like to remain still in Purgatory, yea, unredeemably there, without money.

Secondly, there is not the least hint or proof in Scripture for this pretended bugbear of Purgatory, but on the contrary, there be many examples of such as immediately after death do enter into paradise and everlasting happiness. 2ly, in *Luke* 2. 29. good old *Simon* testifies, that he was promised to rest in peace, not in Purgatory after he had seen the *Messias*; and *Paul* in *Tim.* 4. 8. after he had fought the good combat, there rested nothing but to receive the crown of justice, 3ly, the soul of *Lazarus* in *Luke* 16. presently after his death, rested not in purgatory, but was presently carried into *Abrahams* bosome: you see that Christ said to the thief, *this day thou shalt be with me in Paradise*, not in purgatory. 4ly, you shall know, that before the members of the Roman Church can get out of Purgatory, the vital bloud of their surviving friends must be squeezed into the Pope and priests purses. 5ly, you see, that the Scriptures faith, *happy are they which die in the Lord, from thenceforth, they rest from the labours, and their works follow them*: now if they rest, as the Scriptures say they do, then it follows, that they are not tormented in this pretended fire of Purgatory. 6ly, *Paul* in 2 *Cor.* 5. faith, that *if our earthly habitation be destroyed, we have a continual house in heaven*; I wonder much how *Paul* forgot Purgatory here, (which as the papists say) is in the middle way betwixt heaven and hell; surely if there be a purgatory, which is very doubtful, I wonder, it doth not purge away or clese some of the idolatry, foulness, and impiety out of the Church of *Rome*. Thirdly,

Thirdly, the Church of Rome are of opinion, that the fact and sin is fully cleansed in Purgatory, and the pains of hell thereafter wholly taken away, by the help and prayers of the Church; but in *1 John. 7.* it is said, that *the blood of Christ doth cleanse us from all sins*, therefore by all consequence and reason from all Purgatories and punishments: and in *Col. 2. 13.* it is said, that *God hath freely pardoned all our sins*, mark the words, *freely pardoned all our sins*; wherefore if all be pardoned, as it appears it is, then there remains nothing to be purged or punished in this pretended fire of Purgatory; the Scriptures you see faith, *all is pardoned by Christ Jesus*, how dare the Roman Church then charge God with injustice? or why should they think or tell the people, that God doth torment his children in the burning fire of Purgatory for sins already pardoned through the blood of Christ? 2ly, the Roman Church confess, that these souls in Purgatory do sin and offend no more, it follows then, that if God do still torment them in Purgatory, that he punisheth them that are not culpable or guilty, and that for sins already pardoned; now to deal thus with his enemies were great injustice, how much less will God who is full of goodness, mercy and truth, handle his children thus in Purgatory? as the Roman Church alledge, by which they charge God with perfect falsity, injustice and partiality.

Fourthly, the Roman Church do hereby charge God with the same wickedness and deceit, which they

they themselves do use in all their actions, to wit, that God hath forgiven the fault but not the punishment; I confess, that God doth sometimes after he hath pardoned all our sins, chastise us in this life for our good, and to reform and keep us in his service, now such may rather be called fatherly corrections then punishments; for if we were not sometimes a little afflicted and punished in this life, then God would punish us the more in not punishing us at all, for a sinner uncorrected sleeps in his sins; now it is not these pretended torments of purgatory which doth in the least reform the sinner, because men are not subject to sin after death. 2ly, the Roman Church hold, that the pains of purgatory are not chastisements for sins, but that they are satisfactions to pay the justice of God for sins, which is worse then the other; in answer, I say, that these sorts of pains in purgatory, are very incompatible with the free pardon of all our sins by the bloud of Christ Jesus, or with the title of father, which God doth often afford us in his word. 3ly, a Father never corrects his children to content himself, but to reform and amend them: surely a fool cannot be perswaded (much less a Christian) to believe that God takes delight or pleasure to burn and torment his children in this fire, called purgatory, many thousands of years after he hath pardoned them. 4ly, if Christ be the saviour and intercessor of those souls in purgatory, I must ask the Roman Church then, why they are not released and set free, or delivered, at his instance and

and intercession; nay, I say, again, it is a wonder that Christ cannot as well redeem them out of purgatory, as from hell and the fathers wrath, and yet the pope can free them at his pleasure, by his pretended indulgences.

Fifthly, I say again and again, that if the blood of Christ be sufficient to redeem those souls out of purgatory, as surely it is, why should not that serve the turn then, without so many silly Masses and Indulgences for money, or further torment: who but the Roman Church or Infidels, do not believe that God doth accept Christ for all sins of what nature or kinde soever?

Sixthly, The Roman Church says, that this sort of purgatory shall end at the day of judgement, it muste follow then, that those who live in the last age, before the day of judgement, shall be free from this sort of bugbear purgatory, in sight of the devil and the pope: Now if one age be exempt from purgatory, why not all the rest? or why should God shew them more favour then he doth to others?

Seventhly, if the pope by his jugling Indulgences, can pardon & take souls out of purgatory, as he affirmit meth he can; I wonder why he takes out so few, is surely he is not pitiful but hard-harted, suffering so many souls to remain in torment when he may help them. At. 2. ly, I tell you that the pope for all his cunning, hath in effect, fully discovered all his jugling and threatening tricks, by granting his pardons and Indulgences for money, after such a scandalous and ridiculous

culous manner : as for instance you shall know of a truth, that there are several altars that are privileged, now whosoever buyeth, or causeth a Mass to be said upon any of those Altars may at his choice take any soul out of purgatory ; but it is still at a very high rate : and to make the popes actions and pardons still more ridiculous and shameful, I shall only instance in one or two things for all, *viz.* he grants pardons for 150000 years, which are more then a good many with several fortys of days, after the said time is expired ; unto which is also added, the pardon of the thirds, of all sins ; So that it appears, that the Pope can pardon sins before they be committed ; nay further, I tell you of a truth, that there may be obtained in *Rome*, in one day, 1200000 years *the* pardon for one man.

Eighthly, In the Masses, the priest prays for the dead, in such words as may give great suspicion that he believes not any purgatory himself ; the words are these ; *viz.* *Remember Lord, thy servants and hand-maids which are gone before us, in the signe of faith, of and sleep in peaceable quiet rest ;* it appears then that *they are not tormented in the burning fire of purgatory, seeing they sleep so quietly.*

Ninthly, Pope *Gregory* a 1000. years ago, writ his Dialogues, by which he places Purgatory in baths, *the* in the winde, in rivers, and under the leaves of trees, *the* whereby you see, that he did not then believe the *sa* Purgatory which the Pope and Roman Church set *ea* teth out and believes now. *2ly,* it is most apparent *ga* that

that if it were not to bring mony to the Pope and Church of *Rome*, this simple groundless foppery of purgatory would be left out of their Canons.

Tenthly, they bring no proofs for purgatory but such as are allegorical, and not positive ; the chief place they brag most of, is *Matt. 12.* which saith, that *the sin against the holy Ghost shall never be pardoned in this world nor in the world to come* : now *the world to come* cannot be meant of purgatory, because purgatory is in being now, as they say, and they confess themselves, that it doth cease and become void at the day of judgement, so that *Matt. 12.* you see, hath no relation to this point in hand.

Eleventhly, seeing the Roman Church interpret, *the world to come* to mean a fire, I may as well, and by the same rule understand it to mean now ; for there is (as it were) the same passage in *1 Cor. 3.* where mention is made of *gold, silver, precious stones, wood, hay, and stubble*, all which is meerly allegorical ; but there is no mention in any place of Scripture of tormenting the soul in the *fire* of purgatory after death.

Twelfthly, praying for the dead, which they would prove out of *2 Macc. 12.* doth make more against this fire of purgatory then for it ; for that passage saith, *Judas praying for the dead, had respect to the resurrection, doing righteously and religiously* (saith he) *in thinking of the resurrection from the dead* ; he hoped, it seems, that the dead should rise again, which made him pray unto them. *2ly,* the Roman

Roman Church pray for the dead, but the prayer that *Judas* prayed, was, *that they might rise again unto salvation*, and not to get them out of purgatory. 3ly, this proof which the papists brings out of *Maccabees*, I say, it is Apocrypha, and is not found in the original of the Old Testament, nor yet in the Hebrew bible: it is also clear by these books of Apocrypha themselves that they were in being before Christ's time, and yet neither he, nor any of his Apostles, ever alledged or proved any thing from it. 4ly, the writer of that book of *Maccabees*, says that the cause of setting it out, was, to make an abridgement of the history of *Iason the Cyrenian*; and in the latter end of it, he doubts, whether he hath quit himself well, and like a faithfull historian, or not, saying by way of excuse, *that he had done the best he could*.

Thirteenthly, this cannot be the spirit of God, that speaks in *Maccabees*, for that never doubts of reporting the truth: 2ly, God says, *that nothing which is defiled shall enter into the kingdom of heaven*, that is to say, nothing that is wicked or prophane; and as for the faithfull ones, I have already proved, out of *Johns Gospel*, what shall become of them; as also I have sufficiently proved, that not Masses, pardons or Indulgences, but the bloud of Jesus Christ doth clese us from all sins, and make us acceptable with God, in a full enjoyment of our hopes, which is the salvation of our souls, denying and wholly rejecting all these silly fopperies, meriting by works purgatories, and the like.

Fourteenthly, I will conclude this chapter with a few words of the super-abundant satisfaction of Saints and Monks, which the Pope says, he does distribute in his Indulgences : and first, you shall know, that the Roman Church do affirm, that there are many saints and Monks, that have sinned but little, and have suffered very much ; nay, they alledge that they have suffered more then their sins have deserved ; now, the surplusage or overplus of their holyness, which they call super-abundant satisfaction, which is in doing many things more then God commanded them, of which rank are the Monks chiefly, who alledge, that they do many penances, and make many satisfactions to God, insomuch that they have plenty to impart to others that want this sort of surplusage of holyness, as they call it ; lest it should be lost, as soon it may : the Pope (as I said before) lays it up in his Treasures, and divides it to the people, in his Indulgences, exchanging it for payment of other mens sins for money.

Fifteenthly, I say, it is a very bold, nay, rather a wicked, impudent, imperious practise in the Church or *Rome*, to perswade the poor ignorant people that God will except of whippings, or pilgrimages to S. *Francis*, or to S. *Dominick*, for payment of another mans sins ; this is to charge God with injustice, by their saying, that he inflicts more punishments upon them then their sins do deserve, and to affirm to their betrayed people, that a few feasts or whippings, are more then sufficient satisfaction for sins,

sins, seeing Christ in Matt. 5. saith, that he which calls
 his brother, fool, is in danger of hell fire : and Paul
 in 1 Cor. 6. saith, that to backbite our neighbour, de-
 serves to be excluded out of the kingdom of heaven :
 now if Christ be also sufficient to satisfie Gods justice
 for all our sins, as he truly is, what need the Papist
 then to adde the further satisfaction of a few wicked
 and idle monks, or pretended saints, supposing that
 God will receive two payments for one debt; seeing
 the first payment by Christ is al-sufficient : oh barba-
 rous and ridiculous practise! to compare the sacred
 benefit of Christ to a pilgrimage or whipping : now I
 do ask the Roman Church this question, viz. that
 seeing God hath fully rewarded all the Saints for
 their pains, sufferings, and travel for him, how can
 it then be, that what is meritorious for them should
 be satisfactory for other mens sins? 2ly, I ask them,
 if it be fufferable or lawful to break the article of
 faith, without the consent or warrant of Gods word?
 3ly, if it be lawful for the Pope to dispose and sell
 these superabundant things for money in his Jubilee
 or Indulgences? 4ly, I ask, what warrant the Pope
 hath to compel poor ignorant persons out of all places
 in Christendom, to come to his Jubilee for In-
 dulgence and remission of their sins? in which action
 he doth very amply display his pretended power and
 absolute ness which he hath by craft and the peoples
 ignorance usurped over them.

Lastly, I would gladly know, how or by what
 warrant the sufferings of the Saints and Monks come

to be placed in the Popes treasury ? 2ly, how shall I be assured, that God will accept this sort of payment for current money ? 3ly, I wonder why the High-priests in the time of the law had not such treasuries whereby they might have gathered something out of the superabundant righteousness of *Enoch, Noah, Abraham, Lot, Jacob, Moses*, and others ; it should seem by the Popes practise of old, that formerly they loit this sort of riches by ill husbandry ; it seems that Christ & his Apostles did also forget to speak of this sort of satisfying of one mans sins by another mans superabundant merits ; *Paul* also forgot it, for in *Gal 2.6.* he says that every one should bear his own burden : wherefore I may now conclude this Chapter, and say, that this sort of pretended and groundless, non-sensical sopperies, do smell very rank, nay, they do assuredly stink in the nostrils of God and of good men, and are a damnable and hellish corruption of the Christian Religion.

C H A P. XII.

Of abstaining from Marriage.

*P*aul tells us at large, as I have mewn you in the precedent Chapters, viz. that to persuade from marriage is the doctrine of devils ; 2ly, in Christ's time the Apostles and Pastors of the Church were allowed to marry ; yet the Priests of the Roman Church are forbidden to marry ; but as the Apostle saith, it is better to marry then burn, especially such

wicked priests as have not the special gift of continency. 3ly, In 1 Tim. 3. it is said, let a bishop be unreprovable, the husband of one wife, having children obedient unto him, in all reverence; and a little after, it is said, let their wives be honest. 4ly, In 1 Cor. 7. for avoiding of fornication, let every man have his own wife, and every woman her own husband: mark here, the text saith, every man have his own wife, not in the least forbidding the Pastors or Ministers of the Church to marry; but on the just contrary, and expressly contrary to the Scriptures; the priests, who should be pastors in the Roman Church, are forbidden to marry, which is not seldom the cause of great wickedness and lewd desires. 5ly, this power and command to marry is given to all, because all are apt to fall into fornication, as well the priests of the Roman Church as other men. 6ly, the prophets, nay, the very high-priests of old, were married; 7ly, In Mark. 1. 30. you see, that the Apostles were married, for there is mention there of Peter's wives Mother; and surely they were all well instructed by Christ what was lawful and what was not, I say as well as the priests of the Roman Church are by the Pope: you see that marriage is forbidden in the Church of *Rome* to all clerks and Monks, but to be with a whore is very familiar, there is no punishment for that in all their Canons, only auricular confession, which is generally made according to policy, and not according to conscience.

Secondly, it is a publick and well-known truth, that

that in *Rome* it self, the prelates of the Church, do without shame frequent baudy-houfes; but if a priest should chance to mary, it is accounted a prophany prodigy, because the priests have vowed conitance to the cloyster-orders, and a single life, but (it seems) they have not vowed to live chaste, and to keep Gods commandments: now promises and vows of vertue, are not discommendable, provided it be in the power of the promiser to perform the same.

Thirdly, a single life is also good and commendable, but it is in them who have the special gift of continency, which very few of the Priests or Church of *Rome* are fully indued with; for they say, to commit whoredom is but a venial sin, very natural to man, and not a sin against God; thereby excluding the 7th. Commandment.

Lastly, if marriage be a Sacrament, as I have shewn you the Church of *Rome* say it is, why then should not their priests partake of it? 2ly, I demand of the Roman Church, if the Pope doth well in forbidding marriage, and permitting baudy-houses and sin? To conclude, In shorr, I do also demand, of the Roman Church, wherein God hath prohibited marriage to Church-men, or any else; or where there is one syllable in Scriptures, or in the will or word of God tending to such a thing; but on the just contrary, there are many Texts of Scripture, whereof I have named sufficient in the foregoing Chapters, allowing marriage, yea, not only so, but commending it: all that the Roman Church pretend for not al-

lowing their priests to marry, is that the goods and rents of the Church would be wasted and consumed on their children; but to confute these silly pretexts, it is found by daily experience, that the unmarried clergy makes their kindred or cloyster-favourites as rich as they would do the chidren of their loins.

C H A P. XIII.

Of the True Church.

Now I will conclude these my small labours contained in 13. Chapters; but will first tell you, that the Scriptures do name several sorts of Churches: first, Paul calls the body of Christ, *a Church against which the gates of hell shall not prevail,* Matt. 16. which must be understood to be the assembly of the faithful, whereof some are in heaven already, and some of them walking here below, amongst the wicked, and cannot be distinguished by carnal eyes; and some are yet unborn: but besides this Church of Gods elect, there is another Church which is visible and universal, being *an assembly of all such as profess themselves Christians or believe in Christ Jesus,* this is surely the Church which is spoken of in 1. Tim. 3. which is called *the support of truth,* who ought to assist and defend the truth with all their power, against all who labor to corrupt or suppress it.

Secondly, this visible Church is made up of many particular Churches, as in the time of Apostles you know, there was the Church of Jerusalem, of Corinth, of Rome, of the Galatians, of Crete, with many more, now.

now you know, that some of these Churches was far more pure then others, especially those where Idolotry reigned not, but the Church of *Rome* is one of those Churches where Idolatry reigneth, insomuch as they worship images, angels and saints, also they call a wafer or a bitt of bread the body of Christ really. 2ly, in that they stile the virgin *Mary* Queen of heaven, and of this world also, with many more of silly idolatrous fopperies, as is apparent in this little book : now it is evident, that the royalty of the world is Gods, so that it is not only Idolatry, but absolute non-sence, to call her Gods spouse, or Queen of heaven. 3ly, in that they restrict Christs death, to free us only of sins committed before baptism, and as for sins committed since baptism, we must satisfie God for them by penances, not only here but in purgatory also. 4ly, it is most evident by the foregoing Chapters, that she is more sinful, vile and idolatrous then any other Church, notwithstanding she proudly alledges, that she cannot erre, and usurps the stile of an universal Church; and falsely affirms, that she hath a headship over all other Churches, of which she comes far short both in power and practise, for the Churches of *Syria*, *Grecia*, *Armenia* and *Africa* are far more pure and ancient, then the Church of *Rome*, and not any ways subject to her.

Thirdly, the Pope would persuade us, that Christ sends all persons that are doubting in faith to the Church of *Rome* to be judged, and set to rights, and

therefore she falsly stiles her self universall, herein also appears a base abuse or cheat in the Church of *Rome*, for it being but a particular Church and full of damnable idolatry, should term it self universall. 2ly, notwithstanding that it is full of filthy errors, as is already proved, yet she vaunts that she cannot erre in faith or judgment, 3ly, she fearing lest her errors should be discovered and convinced, by the Scriptures, she therefore forbids and prohibits the reading of them. 4ly, for the same end she takes from the Scriptures all their strength and force, by affirming, that the Roman Church is the sole and supreme judge of all doubts in faith, as also of all other Churches and Scriptures to boor.

Fourthly, by this means he that accuses the Church of *Rome* of error and idolatry, shall be sure to lose his process, she being both judge and party in the tryal, as is before fully instructed. 2ly, the Church of *Rome* brags (though falsly) that she can give as full, large and true Interpretations of the Scriptures, as the Scriptures themselves, the which false presumption is for the pope and Church of *Rome* to put her self in the place of God, because it is an undeniable truth that none but God can give an interpretation to the Scriptures, which shall be of equal force and truth with the Scriptures themselves, for he is the law giver, and therefore can interpret his own laws better then any. Now god not, vblm al.

Fifthly, to the end that the Church of *Rome* might not be liable to the trial of the Scriptures she attedg-

es, though falsely, that it is that Church which doth authorize the Scriptures, & allow what they will, or what they will not of them, as if the subjects gave power to the laws, or as if the word of God had its power, strength, and authority from the neck of Idolatry, and See of *Rome*. 2ly, the Church of *Rome* says, though falsely, that she is more ancien than the Scriptures, and yet there are many things as well as the Old Testament, in Scriptures, which are far more ancient than the Pope or Church of *Rome*, and was in being many hundreds, nay, thousands of years before her. 3ly, the Churc of *Rome* proudly affirms, that we could not understand the Scriptures, if that Church did not instruct us therein, but if that were truth, as it is not, yet it doth not follow, that the Church of *Rome* is above Scriptures. 4ly, if we should trust to the Church of *Rome*'s teaching, we should be taught nothing but wickedness, idolatry, and imperious presumption, as appears by his practices in the foregoing 12. Chapters.

I confess, there are many Lawyers, Judges and persons in power, that are instructors of those to whom they are very far inferior both in grace, virtue and goodness, and so would the Roman Church be, if they were admitted to be the universal Church, & judges of the Scriptures, and of all doubts in faith.

Sixthly, to disable the Scriptures, and advance the pretended power of the Church of *Rome*, she al-leges, that the Scripture is but a dead letter, and, therefore cannot be a competent judge, for they say

we must have a speaking judge, and such is the Church of *Rome*, but the Scriptures (say they) is but a dumb judge, and therefore no ways competent. Now the Church of *Rome* by this doth manifestly shew her craft and cheating, because the Scriptures (as is manifest to all) do speak very fully, convincingly, and gainsayingly, insomuch, that it teacheth us how and what to speak ; *I will give you words in the same hour*, saith Christ : Now it's not possible to convince the Church of *Rome* because he will be subject to no laws but her own; she will be judge of none but will judge others, the word of God to boot, and so by this means idolaters and offenders shall become infallible judges of the crimes whereof they are sure enough never to lose a cause, or be condemned.

Seventhly, the Roman Church do in this kinde cheat and dally with God and man, for a time, but they shall know for all that, that they shall come to judgment, and notwithstanding she will be a presumptuous judge now, yet she shall at last be judged of God and his son Christ Jesus, over whom she now so much insults ; at which time that prating Judge, who is clad in scarlet, and situate in the town of seven hills, shall be mute and silent. 2ly, Christ hath said, that in the last times there shall be false teachers, who shall deceive the people by pretended miracles, who shall esteem chairs and successions ; the Greek Churches have also their chairs ; since the Apostles times, the Churches of Syria have also their chairs, who brag much of Peters chair, and yet they are quite

uite contrary to the Church of *Rome*, and are more
s. incient then she, for Christ and his Apistles did
preach there, and began that Church.

Now to conclude this Chapter, and work, I ask, whether the Pope of *Rome* be *Peters* successor or not, in the condition of Universal head of the Church? which is the grand point of the Church of *Romes* faith: to the which, it is answered, that there is not one syllable in Scriptures or anywhere else to make it out, except it be, in denying his Master. 2ly, the Bishops of *Corinth* and others were successors to *Paul*, but not as Apostles or Universal heads of the Churches, but as particular Ministers or Pastors or towns or Churches; so that the question is not propounded, whether the bishop of *Rome* did succeed *Peter* in the Apostle-ship or not, or as universal head of the Church? for we know well, that the Popes have long since usurped the bishoprick: to which I answer, that I have fully answered both these points in the foregoing Chapters, and I do again deny, that the Pope did ever lawfully succeed to *Peter*, or that *Peter* was ever at *Rome*: nay, further, the Pope and all his followers shall never be able to prove that he is *Peters* successor, it being doubtful whether *Peter* was ever at *Rome* or not; but suppose it could be proved, as it never can, yet, as I have formerly said, the Pope has lost his spiritual succession by becoming a bloody and temporal Monarch, and in possessing of earthly and usurped principalites; wherefore there being but one truth, and

and many pretended Churches, one contrary to another, and all subject to change, being full of bad actions, imposing upon the saints in all ages ; we will therefore conclude, that the revealed will and word of God shall be an impartial and incorruptible judge betwixt and amongst us all ; let us therefore have our daily recourse in all doubts to this revealed truth of Gods word, which is full of truth ; yea, it is clear, easie, soul saving, and evident, needing no interpretation but it self ; I say, it is sufficient, not only to make us wise, but *wise unto salvation*, as Paul saith, in 1 Tim. 3. in a full resolution whereof I will now conclude, hoping that I have not only said enough in the foregoing Chapters, but that I have sufficiently proved and instructed the same to any impartial Reader, and so stop the mouths of all gainayers ; to which, if the Lord be pleased to graunt his blessing, it may prove an effectual means to prevent this sort of suddain and fruitless gadding to *Romes* abominations the which sort are not a few in number, both in this nation of *England*, and elsewhere ; the reason whereof is, because that the Religion and principles of the Roman Church are very pleasing to carnal flesh and bloud ; for let the members of that Church commit what sins they will, if they make but their auricular confession to a priest, they are presently absolved for all ; so that it is most evident to all, notwithstanding their wilfully ignorant, that the members of the Roman Church have an encouragement to sin, knowing before they commit it, that they shall be pardoned for that and all the rest.

Postscript

POSTSCRIPT, Or, ~~more to the point~~
 parallels betwixt the Heathen Gentile Gods, and the
 Popish provincial Gods, and of what degree or trade
 the popish Gods are; As also a comparison betwixt the
 heathen and papist, concerning their excuses for Idolatry;
 shewing the fond conceit of the Heathen,
 and the wilful excuse of the papists in point of Idolatry,
 to be all one. As also a touch of the Popes Council
 of Trent, with a true story of a hangman, who
 was tryed and judged after he was dead and buried;
 as appears by the Popes Rosalia, which is a book of
 very great esteem among the most Zealous Papists;
 the following comparison or parallels being carefully
 collected, abridged, and taken out of several ancient
 histories, and out of the Popes Rosaria, and out of
 several other of the Popes allowed Books, in anno 74.
 and 75. the truth whereof shall be further proved if
 questioned, by

R

H.

VAro reputes, that the number of the heathen
 gentile Gods were 30000 and upwards, which
 were more then a good many; yet I shall, in short, by
 this abridgment make it appear, that the popish
 Gods do exceed them far, both in number and in
 profane Idolatry; for the heathens neither knew
 nor acknowledged Christ, and so committed all
 their fond idolatry, through custome and ignorance,
 but the Pope is Christs Vicar on earth, as he says,
 and he and his profane followers do own Christ, and
 pretend

pretend great knowledge in the godhead ; by which it is most evident, that the papists are far more guilty then the heathen, but

2. For brevities sake I will only give you a touch for a tast, of the names of some of the said 30000 heathen gods, and then shall follow on with my parallels betwixt them and the papist gods, or the idolatrous gods of *Rome*, and shall prove them to be more idolatrous and wicked then the heathen gentiles, and that the papists did and do far exceed the heathens, both in number of these gods, and in all manner of idolatry and prophaneſſeſs.

3 Now follows the names of some of the most remarkable heathen gods, *Anubis* for one, *Ibis* for another, a sparrow-hawk a third, *Lipidarus Pifer* and *Oxyrimchus* which were two fishes that they worshiped, the *Thebans* god was a sheep, *Licopolis* had a wolf for their god ; the *Leontians* had a lion to their god ; in *Lutropolis* they worshiped *Larus* which was a fish in *Nilus* ; in *Cynopolis*, *Anubis* was their god ; in *Babylon* besides *Mimphus*, they made an *Oynon* their god ; the *Thebans* had an Eagle to their god ; the *Mandecans* had a goat to their god ; the *Persians* worshiped a Fire called *Orimasda* ; the *Arabiants* had 3. gods viz. *Bacchus*, *Venus*, and *Dianafaren* ; the *Assyrians* had *Mopsus* for their god ; the *Scythians* worshiped *Minerva* ; the *Newbrates* had a *Serapis* which is a serpent for their god ; at *Noricum* they worship *Tibilenus* ; the *Moores* worship *Zuba* ; some of the *American Indians* do worship *Conzalez de Pinola*

ich Pinola, Gomaz, and many others ; the Macedonians had Gabrius for their god ; at Samus they worshiped Juno ; at Paphos, Venus was their god ; at Lemnos, Vulcan was their god ; at Nazos, Lebernus was their sea-god ; at Delphos, Apollo was their god ; at Ephesus, Diana was their god , the Greeks were the first that assigned their principal kingdoms and offices to their gods ; as Jupiter to rule in heaven, and Pluto in hell, and Neptune to rule in the sea. Tutilian was a Medicator to Jupiter, not to destroy the corn with thunder and tempest, before whom they lighted candels in their temples, as the Papists do to their gods in these re-ways. I shall be very short, therefore I must not repeate any more in particular, but tell you as at first, besemat Varo tells us of above 30000 heathen gentle gods ; and though 30000 be more then a good many, yet the idolatrous papists have far more, which I make appear as follows.

4. If I thought I could make an end in any reasonable time, I would begin with our Anti-christian gods, in a better sence called popish Idols, which were as rank devils devices and deceits to cheat poor souls, as any is in hell ; yea, these are more idolatrous gods in the popish Church by far then was a. Among the heathens, I say more in number, more in the common, more private more publick, more for lewd madams, and more for no purpose, then ever was a. among the heathens ; and I dare undertake, that for every heathen Idol I might and can produce two or three in the popes Church, and prove what I say out of

of their own books ; but I will be short because this is intended only for a brevia or abridgment.

5. Take notice, that the pope hath ordered and assigned Idols for every nation, for every town, for every City, and for every Church, and for many thousand of dead persons, which in one small Kingdome may well exceed the said number of the heathen gods, consisting of 30000. I will instance in a few of the popish gods, and will give you such plain glances of the rest, that you shall and may well understand, both their number and nature ; as S. George on horseback for *England*, and S. Martin who was also a riding saint ; I put these two saints together, because I finde no more saints on horseback, in heaven by the popes Chronology but these two.

6. His holyness hath assigned S. Andrew for Scotland and Burgundy, S. Dennis and S. Michael for France, S. James for Spain, S. Patrik for Ireland, S. David for Wales, S. Peter for Rome, and some part of Italy. In short, not only every kingdom, but every City, Town, and parish, where the pope hath any footing, hath his particular Idol-saint, for their patron and protector : I will instance only a few for a taste, as S. Paul for London, S. Denis for Paris, S. Ambrose for Milan; S. Lovaria for Gant, S. Rombal for Macklin, S. Mark Lion for Venice, the 3 Magician kings for Cullen, S. Mary is also appointed for the Idol saint or protector of Bockin in Essex where this book was writ ; and thus and in like manner for all other kingdoms, cities, Towns, hamlets

and places where the Pope hath power all the world throughout, yea further, there are many thousands of particular idol saints God assigned them by the Pope; and besides all these, there is few Churches in all the countreys where the Pope hath footing, but hath many saint pictures or Idol gods in them which the priests tells the people they must adore and offer gifts largely unto.

7. I will only give you a short touch for all, as S. Sepulcher for one, S. Bridget, S. & Allhallows, S. Alman, S. Burralph, S. Bennet, S. Alphege, S. Allsaints, our Lady for all at once, with many thousands, ay millions more of the like kinde and stamp. I think that the naming of these few is information sufficient, to inform all impartial persons of all the rest, of the evill numberless idols; and as for those that are either tainted with Popery, or prejudiced, I value not their satisfaction.

8. To make it yet more plain, I say, that the Papists have he-idols, and ihe-idols, some for men and some for women, some for beatis, and some for swells, do you not think that S. Martin may well match the heathen Bacchus, but if S. Martin should die, as we know he cannot, then the Pope hath S. Urban, S. Clement, and ten thousand more to help him. Venus and Meatrix were whores among the cathens; well, what then? I say then we will finde me in the Church of Rome to match them, viz. S. Apria, S. Aprodite, and S. Mandrin, and 40 more like them; and forasmuch as Lang Meg was as very

whore as any of these, methinks his holiness hath done her much wrong, in that she was not also canonized for a saint, and put into as good credit as they were, because *Meg* was a gentlewoman born, where unto the pope hath great respect in all his canonizing or making of saints; for it is observable, that his Holiness doth canonize the rich for saints, and burtheneth the poor for witches; I doubt not but that *Mary* and many other of the Popes Kalendar are very saints in heaven and would have been so, if the Pope had left them out of his Kalendar; nay, I will say further, that the Pope doth the names and memories of many saints great dishonour, by appointing them to be the patrons or protectors of harlots & Strumpets.

10. Was there ever such a wicked varlet-idol among all the heathen-gods, as our S. *Thomas à Becket*? or such a whore as our English S. *Briget*? I am sure that our S. *Hugh* was as good a huntsman as the heathen god *Anubis* was; S. *Vulcan* was protector of the heathen Smiths: I answer, yes forsooth, and to match him S. *Eulego* is patron and protector for our Smiths, and that by the good order of Christ's vicar of *Rome*; and who can or dare say any thing against his orders? our painters have S. *Luke* for their protector; our Weavers have S. *Stephen* for their protector; our Millers have S. *Arnold*; our Taylors have S. *Goodman*; our Shoomakers have S. *Grispin* for their idol; our potters have S. *Gore* with a devil on his shoulder for their protector and idol-god, and a po

11. Was there ever a better Farrier among all the heathen gods then our S. *Loy*, or a better sawe-gelder then our S. *Anthony*, or a better tooth-draw-er then our S. *Apoline*? nay, I believe, that the heathen *Apollo Pernopejus* god, was no better a rat-catch-er then our Popes S. *Gertrude*, because we know he had the Popes patent and good commendation for that art.

12. The heathen Thebans had not a better shepherd then our Popes S. *Windelin*, nor a better goose-keeper then our popes idol S. *Gawlis*; and as for physick and healing of wounds, there be several of our popes idol-gods that far exceed all the heathen charmers; the pope also assures us, that S. *John* and S. *Valentine* were excellent to charm the falling-evil; S. *Rock* also never fails at the plague, and S. *Petroni* cures the Ague; and as for the Popes idol S. *Mary*, the far passed *Lucina* the heathen goddess for midwife, and yet S. *Margaret* the Pope tells us he was but a silly maid: for madmen and those that were possessed with devils, our Popes books tells us that S. *Romano* was excellent; Fryar *Ruffin* was also good at that art for botches and boils; S. *Cosmas* and *Damian* were rare Idol-gods, yea, far before all the heathen-gods in that kinde; S. *Clare* was good for the eyes, and S. *Apollin* for the teeth; we are also to believe, that S. *Job* is a surc Image or living god, to be prayed unto for the great and small pox, of whom we have now great need; *Job* is also for sore eyes: his Holyness books also tells us, that

S. *Vindin*, and S. *Agatha* were as rare soothsayers as the heathen *Servamus* could be, for these two saints could make all stolen goods to be restored at their pleasure.

13. Though I might instance Millions more of the popish Idol-gods, and prove them to exceed the heathen gods, yet I will make a full stop here, and will not ramble so far out of *England* as I have done, a rāte of things in so short an abridgement as this is, being enough; I will therefore tell you the names of some of our popish English Idols, who exceeded all these very far, and if the Pope had not done them wrong they might have been canonized for arch-saints, all the rest being but bench-whittlers in comparison of them; and note, that when all other saints or idol-gods in *England*, had given over any hard matter, the people resorted to those that I will name, and that by the good consent of his Holyness, who is the reall patron and protector of all the idol-saints and devils, and of all the gods saving one.

14. And whereas all the former Saints could cure nor do nothing but what was appropriated to them, yet nothing came amiss to these English Idols, for they were good at any thing, and not a whit nice or ashamed of their witchcraft cunning; and greater things are said to be done by them, then by all or any other English-idol or Saint-god; they lived in Q. *Maries* days, and these are their names; S. *Mother Bungey*, S. *Mother Paine*, S. *Feares*, S. *Mother Still*, S. *Mother Dutton*, S. *Ketrell*, S. *Wysula*, S. *Kemp*,

Kemp, S. Mother Newman, S. Doctor Hern, S. Rosamond, with many more, who deserve to be registered in the popes Kalender, or rather in the devils Rubrick; I told you that I would but give you touch for a taste, of every thing, and leave you to judge of the rest by what is here written.

15. I know that the Papist will say, that these their Idol-gods are most of them Saints departed, and no such stocks, stones and devils as the heathen gods were, in answer, I tell them, that not only their Saints, but also the images of their Saints were called *Divi*, which (as the learned say) signifies gods, and put but a double / to *Divi*, it is *Divill* in English.

16. But perhaps, the papists will say, I do them wrong, in that I gybe at them; for they say, that their Saints or idol-gods (as I call them) were and are holy men departed; In answer, I say, that some of them were so, but not all; for many of them were witches, Coajurers, &c. but suppose they had been all good men, as they were not, yet that gives no allowance to use and employ their popish idolatry upon them, or upon their memory; yea, as gold and silver are idol-gods to them that loves it too well, so are these pretended holy men and women departed, made idol-gods by them that worship and adore them; but its no wonder that the Vulgar people should be so blasphemous as they are, seeing Pope Julian the 3. set them an example, by his cursing of God, and his son Christ Jesus in a most horrid and blasphemous manner.

In further answer by way of parallel, I say, that the heathen gods for the most part were good men, in that dark age; and profitable to the common-wealth wherein they dwelt, and so deserved fame, as the people thought; in which respect, they only made gods of them when they were dead, and on the just contrary, the heathens made devils of such wicked ones as had done ill, and of such as they hated: now let the impartiall worl'd judge if there be any thing but a pair of sheers betwixt the heathen and popish gods; nay, it is far worse in the common-wealth of popery, for it is notoriously known that the pope doth excommunicate, curse & condemn for hereticks, yea, and sends all to the bottomle pit of hell, that do either speak, write or think, i he know of it, contrary to his idolatrous doctrine and will: Cicero knew well that several of the heathen gods, when living, were good men, in tha dark age, yet he, though a heathen, did scorn, deride and deny them; then judge by this, and thou lads of other parallels and discoveries extant, wher the heathen gentiles, or the papists exceed in idolatry; and yet for all this, you may see, and hear, that the papists will pass sentence upon the idolatry of the heathens, and yet will not endure the heat of their own idolatry and prophaness; which far, yea, very far more gross and damnable; and to make the wickedness, idolatry, and prophaney of the papistical clergy, and Church of *Rome* more evidently appear, and that out of their own booke

and writings, as I have all along done, you shall
take notice, that there is a primer printed in English,
in anno 1516. by the Popes order and allowance, cal-
led the hours of our Lady, according to the use of the
Church of York, bearing this particular charm, or say-
ing, viz. *To all them that before this image of piety, de-
voutly shall say 5. Paternosters, 5. ave-maria's, and
one Credo, pitifully beholding these arms of Christ's pas-
sion, are granted, and may be assured (as the Pope
ells them) 30 thousand 755 years of pardon :* this or-
der or pardon was first granted in the time of Pope
Boniface the 9. for *Platina* saith, that the pardons
were sold so cheap, at that time, that thereby the
political authority of *Rome* became contemptible:
this was that *Boniface*, who by his conjuration, tricks,
charms, and confederacy, made *Celestinus* to yield
up his Popedom to him; and take notice, that the
best Historians tells us, that in anno 1264. he came
to the Popedom like a cunning fox, that he lived
like a devouring wolf, and died like a dog.

18. But it may be the Papists will deny, that they
give so much adoration and honour to these idol-
aint gods, as I report, affirming that they worship
God and the saints also, under the forms of images;
answer, that this was also the conceit and pretext
of the heathens; nay further I tell you, that there
were never any heathens that did own or admit of so
gross idolatry, as the popes good Council of *Trent*
did, and their followers ever since have done; Item,
that venerable Council allowed and ordered the

same worship to be given to S. *Holyrood*, which is only due to God ; as also, they ordained and declared, that it was necessary to give adoration and worship to images, and they in like manner do give great adoration to many other images of saints, as do plainly appear by the Popish book, called the *Rosaria of our Lady*, and by many other of their books which are set out by order ; I will therefore, now my hand is in, give you an example and proof of what I have said, which shall in this small abridgement serve for all, the which proof or example I have taken out of the Popes own licensed book, called the *Rosaria of our Lady Mary* ; in which book you may finde and reade 8 examples and proofs more to the same effect, all which are of very great power and authority in the Church of *Rome*, insomuch, that the bible must give place unto them ; and note, that the things out of the said *Rosaria*, and such like book are generally reade and preached in their Church by the Popes chief priests and doctors, by order, and are pressed upon the poor betraied souls to be believed on pain of damnation ; and for your better information and satisfaction, now my hand is in, I will give you a short sermon taken out of the Popes *Rosaria*, which is commonly preached in their Churches, and know, that this book called the *Rosaria of our Lady*, is of great power, reverence and esteem among the most zealous papists, the said Sermon by a papist priest follows.

19. Beloved in Jesu, know, that a certain ha

A man, passing by the image of our Lady Mary, bawled and saluted her as he passed; and commended himself to her protection, and whilst he was praying before her image, he was pulled away to hang an offender, and in his way, his enemies laid wait for him and killed him; and lo, a certain holy priest, which walked every night about the Churches in the city, now got up that night, and went to his said Lady parochess, or to his Lady Church, and in the Chutch-yard he saw many dead men, and some of them he knew well; and meeting with some living persons, he asked what was the matter? and answer was made him, that the hangman was kill'd, and that the devil demanded his soul, the which our Lady Mary did aid was hers; and at that instant the Judge was coming to that place to hear, try, and examine the cause, he and therefore said the people to the holy priest, we ok're come to this place: the holy priest hearing that, he resolved he would also hear the cause tried between the devil and our Lady; and for that end hid himself behinde a tree; and by and by he saw the seat prepared for the Judge to sit in, which was Jesus Christ; and the Judge being set down, took up his Mother Mary to him; and immediatly the devils brought upon the hangman pinioned and by good evidence did prove, that the hangmans soul belonged to them; and on the other side, our Lady pleaded for the hangman, and proved, that the hangman at the hour of his death did commend his soul to her; and when the Judge having heard the matter fully debated on

both sides, and being willing to obey his Mother, who expressed, that she was loth to do the devils any wrong, he gave sentence as follows, viz. that the hangmans soul should return to his body, until he had made full satisfaction to Christs Vicar ; and ordered, that the Pope and his holy Council, should set out a form of prayer for the hangmans soul : it was then demanded, who should do the message to his Holyness, marry (said our Lady Mary) that shall yonder priest, that stands lurking behinde the tree in the Church-yard ; the priest being called, and commanded to do the message, and to make full relation to the pope of all that was done, and that he should desire his Holiness in name of our Lady, to take the pains and care, that a form of prayer be set out for the Hangmans soul, and to do in all things according to her and her sons decree ; the priest asked, by what token he must go to the pope from them ? then Christ and our Lady delivered to him a Rose of bread and wonderfull beauty, which when the Pope saw, he knew that his message was true ; for (said the Pope) this is a token that our Lady commonly p[re]fends to me ; well, said the Pope, I will obey, and give take care of the hangmans soul. This is the great Popish Doctors Sermon, taken out of the Rosaria of our Lady ; which by the way I thought fit to insert, whereby the world that are not wilfully ignorant, may see and understand, what heavenly, convincing, no soul-saving doctrine, or rather damnable blinde error, superstition, and idolatry, the see of Rome doth teach,

reach, to the poor ignorant betraied soule; from
which and from all their blinde witchcraft and hea-
then idolatry. *Good Lord deliver us.*

20. By the Sermon or idolatrous tale before, if
you will credit the popes own books and doctrine,
you may see, what great benefit and advantage it is
to bow before, worship the image of our, or rather
of the Popes Lady *Mary*; for though we Protestants,
should bow a 1000 times to God himself, without
faith and repentance it will do us no good at all, yet
you see that this hangman being a disciple of *Rome*,
had great favour shewn him, for one silly bow before
our Lady *Mary's* image, as he passed by, though
done without a dram of faith or repentance: and
note, that whosoever will not give faith or credit to
such and the like idolatrous stuff, among the papists,
are accounted hereticks, and are in great danger of
the Inquisition-house.

21. Though I must draw to a conclusion, yet now
my hand is in, I will tell 2. or 3. short stories more
all which are canonical at *Rome*, & among the zealous
papists; & I will tell you but 2. or 3. though I might
give you many thousands of the like sort. *Plater*
and others tell us, that Pope *Benedict* the 8. rode up
on a black horse in the wilderness many years after
he was dead, and there met a greedy Protestant-bis-
hop, who then commanded him to restore all the
money and goods to the Church, that he had pur-
loined from it, on pain of damnation; and that see-
ing the said bishop did not obey, he was killed by
the

the devil, and was seen in a wood, by a holy priest, in a bears skin, and an asses head on his shoulder many years after he was dead.

Secondly, the papists affirm, that all the Saints in heaven may come down when they list, and may assume the shape of any body they will, except their own, and may appear to us on earth, otherwise (say they) such souls could not be perfectly happy; for proof hereof, reade *Michael Andreas*, a Popish authour 222. the Papists also say, that you may know the good souls from the bad when they appear to us, for (they say) a damned soul hath a very sower and ugly look, and the soul or spirit of a Roman-Catholick saint (for they say none else can be saved) looks clear, and is of a beautiful countenance: they also say, that a Catholike Roman-saint when he appears after death, looks white and shining and the damned heretick souls, looks black and grim, *idem* 135. and 136. and they say, that the damned may come up out of hell also when they will (though you see Abraham told *Dives* the contrary,) they also affirm, that damned heretick souls and spirits do walk upon the earth more then all other, and next to them those souls in purgatory, and most seldom the spirits or souls of Roman-Catholic saints.

Thirdly, *Michael Andreas* affirmeth, that the walking of these souls or spirits after death is a full proof, that there is a purgatory; and by their walking (saith he) those souls and spi-

its do testify all to be true , that the Popes have said and write, on that behalf, v.i. not only that there is such a place as purgatory, but also that the souls are released and set free from thence, by the Masses and prayers of holy Mother Church ; whereby (say the papist) all Masses and Church-prayers are ratified and confirmed ; and for proof of this, read Gregory in *Dial.* 313. 316. and 317. they also say, that these heavenly or purgatory-saints, walk most upon Ember-days, and that they never appear to the whole multitude, and but seldom to few, and most commonly but to one man or woman at a time, whereby the pope and his followers have a fit opportunity to tell a lie without controul.

Fourthly, they say, that spirits are most seen by people ready to die ; and for proof, they say, that *Trafilla* saw pope *Felix*, *Ursine*, *Peter*, *Paul*, and *Gallia*, *Romana*, and that *Musa* the Virgin-saint, saw Christ's Mother a 100 years after her death ; and the like sights and idolatrous absurdities, more credited and allowed in the Church of Rome than the bible or any holy writ ; the Papists also say, that these spirits may be seen of some, and by others then present not seen at all, as *Ursine* saw *Peter* and *Paul*, which some of their own Religion thought to be false, and I think that it was a notorious lie.

Michael Andreas confesseth, that papists see far more of these spirits then protestants ; and further affirmeth, that the signe of the cross, the name of Jesus, holy-water, holy-bread, and the relicks of dead saints,

Faith, do never fail to expel and put them away.
Julianus and many other Popish writers do write
and maintain all these things, and 100 more such like
non sensical stories to be true.

Platina and others of that religion do also affirm
and say, that these things, with thousands more of
such like idolatrous stuff, are true, and all by the
good order, liking, and allowance of Christ's Vicar
at *Rome*.

Now in final answer to these and all other such like
idolatrous, wicked, hellish fopperies of the Pope
and his followers, and to the Papists in general, I
say; that we have Christ and the prophesys works ex-
tant with us, wherein is contained the real will and
word of God; let us therefore in all our doubts and
straites, have full and free recourse to them, the least
syllable of which are of more true and real value,
than all the said ridiculous, non-sensical, idolatrous
stories of *Rome*; and to finish my prose, I will con-
clude with that text, which saith, *that no Idolater*
shall enter into the kingdome of heaven.

And to conclude all, I will bid the papists farewell
till the next occasion, and end with *Bernards* short
Litany, somewhat altered.

From their popish idolatrous pride, and their lord-
ly dignities; From all their superstitious vanities and
popish ceremonies; From their daily invocations and
mischievous policies; From their cursed oaths *Ex*
officio, and high commission cruelties; *Good Lord de-*
liver us.

From

From their greedy gainful visitations, and enforced perjuries; From their corrupt Courts, and their vexing slaveries; From all their fruitless shadows, and hypocritical formalities; From their hatred and malice against Christ and his appointed Ordinances; *Good Lord deliver us.*

From their needless idolatry and troublesome deviated Ordinances; From all their illegal proceedings, and opposing tyrannys; From their sinful Synods, Councils, and their popish villanies; From ~~Abaddon~~ and ~~Apollon~~, their priests, Jesuits, and favorites, and from all their wicked blasphemies: *Good Lord deliver us.*

The Second part of the Letany.

That it may please thee to pass thy dreadful sentence upon all their prophaness and idolatrous purgatories, and upon all their hidden unknown tongue-services; upon all their idol-images and pretended Supremacies, upon all their false gods and persecuting tyrannies, upon all their Transubstantiations and cheating Eucharistical villanies; upon all their deceitful works of super-errogation, abstaining from meats, and false sacrifice of their Masses; upon their pretended merits by works; upon their super-abundant satisfactions and chargeable Indulgences; upon their unwarrantable Sacraments; upon their prohibiting of marriage to their Churchmen; and take thine own cause and people into thine own hand, and plead their cause, against all thy icolatrous enemies, who will not have thee, nor thy son Christ their king.

to rule over them ; We beseech thee to hear us good Lord.

That it may please thee to deliver us from all their cruel oppressing Councils, priests, and their dependents, from all their heathen idolatry, and persecuting of our consciences ; let them be insnared in the work of their own hands ; let them and all their followers be taken in their own wicked devices, and let them fall into the pit which they and their cursed wicked idolatrous laws have digged for others.

We beseech thee to hear us Good Lord,

With much hope we beseech thee to hear us Good Lord,

The

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